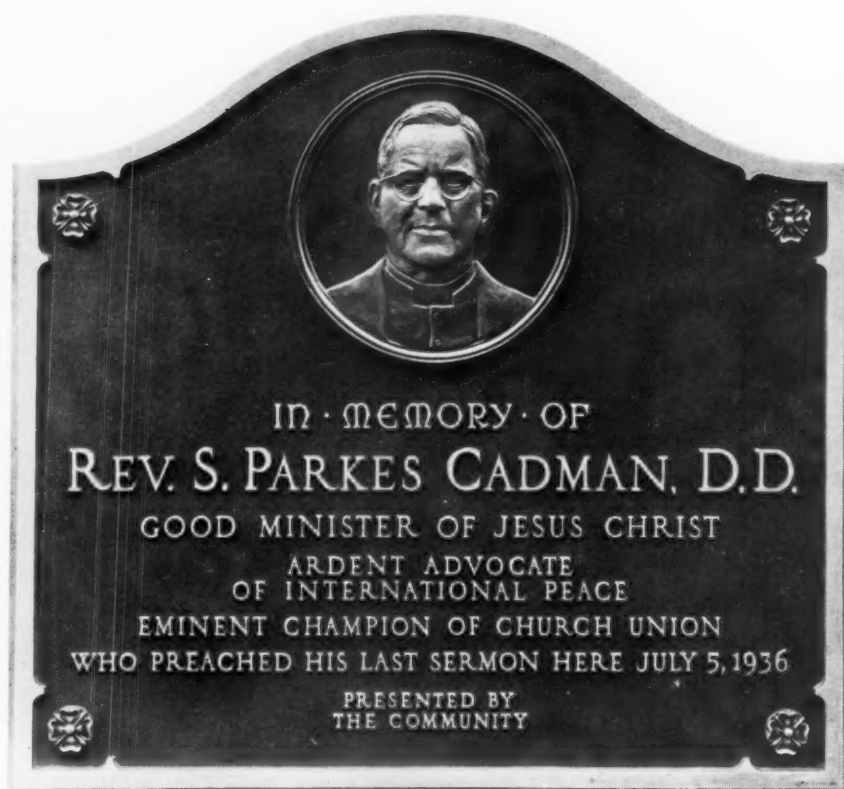


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• CHURCH • MANAGEMENT



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VOLUME XV
NUMBER TWO

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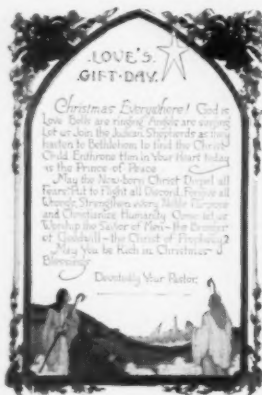
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Ever read where an application of figs healed a boil? Read 2 Kings 20:6.

* * *

Where was a grove filled with dead men's bones? 2 Kings 23:14.

* * *

What man killed a lion on a snowy day? Read 1 Chronicles 11:22.

* * *

What six Bible verses merely name three men? 1 Chronicles 1:1, 2, 3, 24, 25, 26.

* * *

How many words can you pronounce correctly in 1 Chronicles 2:53, 54, 55?

* * *

What man escaped by the skin of his teeth? Read Job 19:20.

* * *

Did you know that the heads of 70 brothers were placed in baskets to be delivered at one time? Read 2 Kings 10:7.

* * *

Where did the dogs eat the flesh of a queen? 2 Kings 9:36.

* * *

Where did a dead preacher's bones bring a corpse to life? 2 Kings 13:21.

* * *

Where did two cannibal women eat a baby boy? 2 Kings 6:29.

* * *

Were there mulberry trees 3,000 years ago? 1 Chronicles 14:14.

* * *

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* * *

Where did a falling wall kill 27,000 men? 1 Kings 20:30.

* * *

What man wore a veil? Read Exodus 34:33.

* * *

Where did fire from heaven burn up 51 men at one time? 2 Kings 1:12.

* * *

Where did a group of children make fun of a preacher? 2 Kings 2:23.

* * *

Where did a sundial move the wrong way? 2 Kings 20:11.

* * *

Where did a dead king ride in a chariot? 2 Kings 23:30.

* * *

Did the Lord ever dwell in a tent? 1 Chronicles 17:5.

* * *

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New York

TABLE of CONTENTS

NOVEMBER, 1938

Seasonal	Page
Remembrances of the Past—James E. Freeman.....	70
The Tin Soldier Comes to Life—John C. Heater.....	81
Church Administration	
How Spiritual Is Tithing—R. Edis Fairbairn.....	71
Three Major Church Emphases—Henry E. Tralle.....	75
Burial Ground a Church Adjunct—Arthur L. H. Street.....	76
New Coat Rack.....	86
Rebuilding the Walls of Jerusalem—E. Lester Ballard.....	87
I See Publicity Values—George Glover.....	106
The Minister	
S. Parkes Cadman—Edward D. Staples.....	68
The Haunted Man—J. W. G. Ward.....	104
The Minister's Wife	
Simple Simon's Tearoom—Winston O. Abbott.....	73
Parsonages I Have Met—Hazel Thomson.....	74
Homiletic Material	
Bible Oddities—Charley Grant.....	63
Better a Dinner of Herbs (Sermon)—Bernard C. Clausen.....	79
Isaac Watts (Youth Story)—H. L. Williams.....	85
The Text Book of Human Liberties (Sermon)—Frank H. Ballard.....	101
Sermon Scrap Book.....	108
Illustrative Diamonds—Paul F. Boller.....	110
Quotable Verse.....	66-111
This Changing World	
Selling Better Living.....	65
All Europe Is Scared—Raymond W. Albright.....	77
Funerals, Their Origin and Modernization—Thomas H. Warner.....	88
Religion Around the World.....	112
Current Religion in Cartoon.....	69-83-103
Books	
Reviews of Current Books.....	92-93-94-95-96-97-98
The Fifty Best Religious Books.....	99
Readers' Comments	
They Say.....	113
Editorials	
Sack Cloth on Armistice Day—"Fired" for Social Liberalism—A Liberal Catholic—Religion serving the Crown.....	67-118

THE EDITOR'S DRAWER



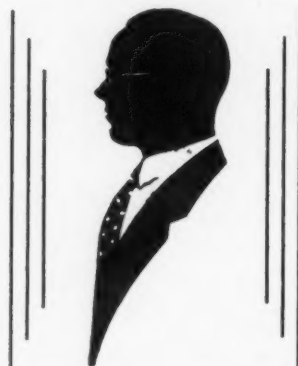
Preacher on the Grand Jury

Will J. Foster, the pastor of the Disciples Church at Elyria, Ohio, was selected as the foreman of the grand jury in Lorain County. He did not claim professional exemption but sought to make the jury a vital institution. Under his leadership it launched an investigation into the slot machine racket of the county. As a result the county has convicted three men of bribing the sheriff and his deputies.

It raises a very interesting subject. Why don't we have more ministers serving on our grand juries and trial juries. Gambling is rampant in all parts of the county. A little moral insight would be a great help in any county right now. Clergymen have an historic right to claim exemption from this service. We question their moral right.

We like the way Will Foster went at things. He could have preached many years without effecting any reform. But once, placed in a position of legal responsibility, things began to happen. "Where there is gambling, there is the pay-off," says Foster. He proved this in Lorain County.

William H. Leach.



TERMS OF SUBSCRIPTION—Price per copy, 25 cents. Subscription One Year \$2.50 where United States domestic rate applies. Foreign countries (except Canada) 50c per year additional.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

CHURCH MANAGEMENT Published Monthly Except August.

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289 Fourth Avenue

Philadelphia
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1505 Race Street

Selling Better Living

CALVIN COOLIDGE once related when he was a boy in the hills of Vermont the only merchandise he saw was in the country store, but his horizon was broadened by the advertising of things that appealed to youth. With his desires aroused for the interesting and better things in life, he strove to obtain them. Asserting that advertising performs a distinct public service, Mr. Coolidge explained, "It is essential in the first instance to produce good merchandise but it is just as essential to create a desire for it."

This, in a nut-shell, is the service of advertising. As Calvin Coolidge implied, the most useful household appliance, the longest-wearing rubber tire, or the best mousetrap in the world will never be popular if hidden from the public. We cannot have desires for things we do not know about. No motorist was concerned about having knee-action in his car until he learned about its advantages through advertising. Yet it represents a marked improvement in riding comfort.

A century ago it took a long time to introduce any improvement in the way of living. Even the example of President Fillmore, who installed the first bathtub in the White House in 1850, failed to make people bathtub-conscious. Fifty years later it still was an uncommon thing to have a bathtub in the home. The invention was there but people did not care about it—not until advertising got on the job and sold bathtubs. Then everybody wanted them, and today no home is complete without one.

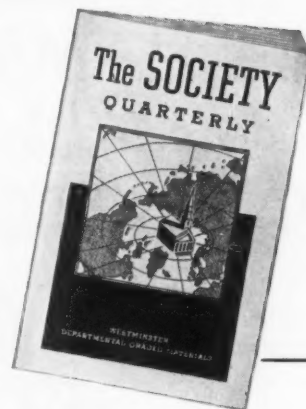
Only a short time ago our bathrooms were ugly as could be. Somehow, no one thought of making them beautiful. But when manufacturers began to advertise artistic tile, tinted bathtubs, and beautiful plumbing fixtures, everybody realized how much pleasanter life can be with beauty in the bathroom.

Our parents and grandparents were well satisfied with the heavy staple foods of their time but we have learned to demand a balanced diet, with plenty of vitamins and minerals and a goodly assortment of light salads and tasty desserts, to say nothing of out-of-season vegetables and fruits. Our food is much better today, because our eating habits have been changed by advertising.

Where do you suppose the radio industry would be if manufacturers had

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Introducing - The New SOCIETY QUARTERLY



On January 1, 1939, a new quarterly will make its appearance as an addition to the WESTMINSTER GRADED MATERIALS. It will be the only Society Quarterly for Older Intermediates*, Seniors, and Young People. Full of definite helps that will leave young leaders in no doubt as to ways and means to make their Society meetings vitally interesting, this quarterly will contain:

- (1) A complete treatment of thirteen topics with all material necessary for each meeting (five pages of material and guidance for conducting the meeting).
- (2) Worship helps for each week.
- (3) Two or three complete party plans.
- (4) Service projects and suggestions.

No church school Society or Club will want to be without this really valuable guide to its activities. 20 cents a quarter.

*Junior Units is recommended for Younger Intermediates.

For further information address 925-M Witherspoon Bldg., Philadelphia

not advertised their receiving sets? Only fifteen years ago home radios were practically unknown. Few people cared about radio or thought it would ever amount to much. But the infant industry embarked on a tremendous advertising campaign, through newspapers, magazines, signs, and circulars, and in a miraculously short time radio sets were introduced into four out of every five homes in the land.

It is the same with many other articles. Millions brush their teeth because advertising sold them toothpaste, and many children have even been persuaded by advertising to wash their necks and eat their spinach.

Better living comes not merely through natural desires, but through education, and advertising is one of the strongest forces in public education. Advertising is the salesman for better living.

TO AN OLD PREACHER

We wish the years in which you live and preach
To those of a Methuselah may reach.
'Tis true in common reckoning we suppose
You want eight hundred eighty-six of those,
But measuring life by works and not by years,
Your age nine hundred sixty-nine appears.

Cotton Mather.



No. 16-D

Streamlining in folding chairs—beautiful, comfortable, durable, economical. An added feature of this chair is its beautiful emblem, omega combined with the cross, symbolic of Christ as the end and consummation of all things.

This chair is made of pecan, a hard wood with a beautiful grain. Send for prices, without obligation.

We manufacture a full line of Sunday school furniture. A number of the outstanding church-school buildings in America have been equipped with this furniture.

Inquiries Will Receive Prompt Attention
Standard School Equipment Co.
Siler City, North Carolina

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is unaffected by atmospheric changes

IT CANNOT GET OUT OF TUNE



\$1250 and up
f. o. b. Chicago depending
upon size of installation

From mountain valleys, from northern woods, from mid-desert cities, and from the seashore come enthusiastic letters from pastors of all denominations, testifying to the perfect functioning of the Hammond under all atmospheric conditions.

Without pipes, reeds, or vibrating

parts, the Hammond creates rich organ tones entirely by electrical impulses; it *cannot* get out of tune. If your church is troubled with excessive organ tuning and repair costs, read below some extracts from typical letters. They tell the story better than anything we can say about the Hammond Organ.

"I have had no trouble whatever with it and consider it a very suitable instrument for the climate in this particular California valley—where the temperature at frequent intervals during the summer is well over one hundred degrees. This variation in temperature played havoc with the old organ which we had in the Church."

"I might mention at this time that the Hammond is the only instrument for the arid desert country such as we live in. The few old

style organs which are in operation here are constantly in need of repair and require tuning at least four times a year. This is due to the excess dry heat of the summer months followed by rather severe cold spells during the winter."

"We would not do without it, unless we could get another Hammond, for twice what we paid for it. No ciphers, no tuning, no valves to deteriorate in our salt atmosphere—it is the organ for this climate."

The Hammond Organ,
2973 N. Western Ave., Chicago, Ill.
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Please send me copies of the letters quoted above together with information about the Hammond Organ.

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Street _____
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GOD'S SONG

To be content to live life where I find myself;
To awake in the morning, eager for the day
Because God has need of me.
To live serenely, calmly and victoriously
In a confused and troubled world;
To be content to stay back in God's school,
Rather than go forward in the school of material success;
Never to complain or to sigh—to envy or to hate—
Never to want anything more than to want God.
To possess an outgoing love for others
Born of a deep sense of gratitude.
And then when life here is done,
To look back with satisfyingness
To those in whose lives our own have been built—
And to look forward to a larger life
In an unlimited world.

This is the song God has put in my heart.

Elizabeth T. Nelson.

HOUSE OF GOD

When you build a House of God,
Build prayerfully.
If it's to be God's house,
He should have the final word.

When you build a House of God,
Build unselfishly.
Build not for self or church;
Build that others gain from God.

When you build a House of God,
Build beautifully.
For life with him on earth
Triumphs o'er all other arts.

When you build a House of God,
Build enduringly.
Proclaim to all the world
True religion's endless aims.

When you build a House of God,
Build adequately—
For worship, social life,
Preaching, teaching, faith's retreat.

When you build a House of God,
Build creatively.
Build not in duplicate;
Show life's urge to change, improve.

When you build a House of God,
Build intelligently.
No bunglers wanted here;
Skill, experience required.

When you build a House of God,
Build hopefully,
As others built for us,
Now we build in faith and hope.

When you build a House of God,
Build profitably.
Invest for highest gains—
Life eternal, here, in heaven.

When you build a House of God,
Build joyously.
'Tis not one's duty task;
Rather 'tis reward, high honor.

Henry Edward Tralle.

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XV
NUMBER 2
NOVEMBER, 1938

Sack Cloth on Armistice Day

*"Hurray the fight is over,
Hurray the fight is won."*

SOME of you remember singing that when the armistice of November 11, 1918, brought to the close the great war. But today, twenty years later we find that our enthusiasm was unjustified. The fight is not over. The war is not won. The world is in turmoil and bitterness reigns. Today there is reason for the world, including these United States of ours, to sit in sackcloth and ashes to recall the mistakes that have been made.

We are safe, it is said. Perhaps, we can sit in the house by the side of the road as the race of men goes by. But America cannot morally evade the responsibility of being, in a very large degree, responsible for the ungodly mess in which the world finds itself today. This writer has a great deal of sympathy with the Canadian papers which have been chiding us by saying, "The United States is ready to fight to the last Frenchman."

We did throw the winning balance into the last war. We did sit in the councils of peace. We did aid in the partitioning of Germany and the erecting of Czechoslovakia. Led by an idealist, America raised banners of inspiration which attracted the whole world.

But then we walked out. During this generation since the world war we have sat on the side lines. We withdrew from the League of Nations. We accepted little responsibility in connection with the world court. The strongest nation of the world, we were ready to send armaments to win the war we were unwilling to invest the moral resources to bring a lasting peace. Editorials, in the American press, have constantly during the years shown amusement at the futility of the League of Nations to avoid conflicts. Yet, probably, this inability could have been corrected had we been willing to play our part in the affairs of nations.

The writer's first visit to the United States Senate was at the time that the Versailles treaty was being discussed. At the very first appearance in the balcony I witnessed a deluge of bitterness and as opposing senators launched their attacks upon President Woodrow Wilson. I shall always carry in mind the picture of the senator of Massachusetts, Henry Cabot Lodge, dressed immaculately practically doubling up in rage as he tramped the aisles taunting the idealistic efforts of the President of the United States. The attack was not on the war policy but a program of peace.

Idealism was doomed to collapse and an era of "normalcy" about to come.

I would not argue that America was justified in entering the world war. That isn't the point. But I do believe that America had, and has today, the moral and spiritual responsibility of leading the world in ways of peace. The logic that because we were trapped into war therefore we should absent ourselves from organizations for the promotion of peace doesn't make sense. As much as you may argue for isolation in time of war, the arguments break down when you argue for "isolation in time of peace."

America needs to sit in sackcloth on this armistice day. No amount of oratory about the sacrifices of the doughboy can blind the world to the fact, that having helped to win the war, we ran out on the nations of the world. It is a late hour to re-enter the international courts of the world. But even the proper leadership, supported by sentiment for international cooperation, may still enable us to play a part in saving the world for peace, if not for democracy.

"Fired" for Social Liberalism

EVERY so often we have the story of some minister who thinks, or his friends think, is a martyr to social liberalism. The story usually runs about the same way. He openly sponsors the under dog in a sermon or public statement. A repetition or two of this furnishes the climax. He is asked by his church to hunt another field of work.

Of course there are genuine instances of such persecution. But they are few and far between. Our observation is that there are very few actual instances where a minister is disciplined for expressing his honest convictions on social subjects. Other factors, unpublicized, enter into the picture. Consider some of the contributing factors.

Here is an instance of a man who is very vociferous in protesting his release from a church. He sponsored the local strikers and offended the wealthy in the congregation. He insists that he was doing just what Jesus would do. A little investigation reveals other sides to the picture.

It is true that he preached on social questions fifty-two Sundays of the year. A minister who rides any hobby the year around should be subject to censor. Even if he used canary birds for his subject that would be offensive to most members

(Turn to page 118)

S. Parkes Cadman: The Man and His Methods

By Edward D. Staples*

Prof. Staples, a former colleague of Dr. Cadman, gives a most intimate and interesting picture of the great preacher. The article will be revealing to many who saw Dr. Cadman only at a distance.

NO one who knew Dr. Cadman would ever have accused him of being a pietist, for he was so intensely human. Yet one also felt that any faults he may have had were all on the surface, and that here was a man with no secret sins to be dragged out by future generations. People were impressed, upon meeting Dr. Cadman, by his sincerity. He was a keen analyst and could quickly see the root of any trouble, whether it be a poor woman's marital difficulties, or the reasons for some political corruption.

For many years Dr. Cadman was before the public, on the platform and in the press, but no one could truthfully accuse him of seeking the spotlight. It is a case of the planets being attracted by the sun; the sun does not reach out for the planets. No man could for so many years hold the center of attention in any field as Dr. Cadman held it in the field of religion, unless there was something within the man to deserve the attention. Mr. Arthur M. Howe, speaking at Dr. Cadman's twenty-fifth anniversary celebration, representing the press of America, said, "A newspaper writer recently complained that Dr. Cadman appeared altogether too often in print and by way of presenting a bill of particulars it was noted that he figured no fewer than eleven times in the New York morning papers of a single issue. If Dr. Cadman was so ubiquitous as to appear in eleven different places in the newspapers in one day, it was because he said something on eleven different occasions that the public wanted to read. When Dr. Cadman spoke the press reported him because it knew the actual news value to readers of what he had to say."

The word "dynamic" has been used too much, yet it fits Dr. Cadman. He had all the energy of a great dynamo. Possibly "dynamitic" or explosive would be even more appropriate for he was so energetic that a few minutes association with him left one's mind whirling. When he came into the

parish house, his whole staff, consisting of a parish visitor, secretary, two stenographers, and an assistant, immediately became alert for they knew things would soon begin to move.

Questions regarding the work of the church were sandwiched in between letters and other reading, but Dr. Cadman seemed able to read, listen, and reply simultaneously. In spite of the rush of his busy life he found time to call on the sick, bury the dead, and always have a word of cheer, encouragement or praise for those who worked with him. He expected work well done, but if it did not meet his standard, his criticism was kindly and mingled with commendation for what had been well done. He rarely spoke of his assistants as helpers or assistants, but as his colleagues. He frequently shared praise of his own work with those associated with him.

Scholarship

The outstanding characteristic which one noted after only a few minutes conversation with Dr. Cadman was his remarkable memory. This is a great asset to any minister, and Dr. Cadman showed it in many ways. People came to his church from many distant cities. He may have met them only once before, but he could generally call them by name and inquire about others in the family.

He read rapidly and remembered what he read. Mr. Willard Edmister, president of the board of trustees of Central Church, tells an interesting story about his powers of concentration. Dr. Cadman visited him in his summer home at Pittsfield, Massachusetts. A little after eleven o'clock Dr. Cadman started for bed, and as he walked through the library picked up a current novel and took it to bed with him. At the breakfast table he remarked, "I enjoyed the book last night."

"How much did you read?" asked Mr. Edmister.

"All of it. I read until about two o'clock," replied the doctor.

"Oh, you really didn't read it! I've been several days reading that book,"

his host responded. "Tell me what you think of the hero."

Dr. Cadman then analyzed several of the characters so well that there was no doubt but what he had read all of the book.

The only criticism one could make of Dr. Cadman's sermons and addresses is that he gave his audience too much. He was a scholar in a real, though not in the technical sense. "A scholar concentrates upon a twig, or even upon a leaf on a twig on the tree of knowledge. Coming to know all hitherto known about it, he strives to add an increment thereto. In this sense Dr. Cadman is a man of most generous far-reaching culture. No pastor, more than he, has perched upon that life-giving tree, never skipping the latest healthy offshoot from the theological branch. Plucking its fruitage and passing it through his mental alembic, he flies homeward and into his flock's open and inviting news he drops the spiritually nourishing manna."¹

No one knew when Dr. Cadman's humorous nature was going to manifest itself. It was often in the middle of a profound sermon and relieved a tense situation. When the morning was hot and the people were drowsy, a glint of humor flashed out and everyone was alert, anxiously awaiting what was to follow. He was a master at subtle humor, and this may be one reason why he was so very popular as an after dinner speaker. He never spoke too long, and always had something to say, and was able to say it well. He had an extensive range of information which, combined with a richness of expression, made him one of the most popular speakers of his day. He talked easily in a pleasantly toned voice, though when excited, he bit off his words expulsively. Of his beautiful diction it has been ably said, "His antitheses, balanced phrases, and artful alliterations charm every rhythmic ear with the melody of good and elegant English. His artistry of words is on the ornate Gothic style of Rheims Cathedral, rather than the plain Doric of the Temple of Thebes. At times his rhetoric may be ultra-embellished, a splendid fault to be sure, since beauty is its own excuse for being."²

Dr. Cadman was generally happy.

*Professor of Bible, Hamline University, St. Paul, Minnesota.

1. Thompson, Dr. W. J.—Brooklyn Eagle.
2. Excerpt from Brooklyn Eagle, April 16, 1923.

He loved a good story or a good cigar. He was naturally good-natured and although belligerent in his younger days, he mellowed as his hair became tinged with gray. One feels he must have been born an optimist. He rejoiced in the story of the old lady who had only two teeth but exclaimed, "Thank God, they meet!" He was seldom alone, for he loved company and naturally drew people to him. When in a group he usually had the center of the floor. Three men who knew Dr. Cadman very well, Dr. J. Ladd Thomas, the Reverend A. S. Morris of Philadelphia, and Dr. W. J. Thompson of Drew University, were discussing Dr. Cadman's virtues and faults one evening and this trait was mentioned. All decided, however, that this apparent monopolization of conversation came, not because of any desire on his part to be the center of attraction, but because, with his vast knowledge and ready facts, men were glad and even anxious to listen to him. He spoke with certainty and authority. He seemed to be sure of every fact, and one might even criticize him as Lord Melbourne did Lord Macaulay, "I wish I was as sure of one thing as he is of everything." It was the note of sureness, which is lacking in the ministry of many today, that drew men to Dr. Cadman.

Artistic Sense

The beautiful things of life always attracted Dr. Cadman, and lovers of the beautiful are generally lovers of the ideal. In his home were many beautiful pieces of china. The choice fabrics of Coalport, Wedgewood, Crown Derby, and Royal Doulton were prominent on his shelves. He often embarrassed his family as to its origin. On his walls were exquisite etchings and black and white prints. Examples of the work of Rembrandt, Seymour Haden, Whistler, Turner, and other distinguished artists were present. There were in the Cadman home cameo glass vases, representing Autumn, Penelope, and the Siren, executed by George Woodall, an uncle of Dr. Cadman, and a noted artist in glass. In nearly every room was a magnificent grandfather's clock, kept not only because they are old but also because they represent the superb craftsmanship of another age. There was also a brassdomed clock of 1670 on the back of which are the initials of one of Dr. Cadman's ancestors—"T. C." It has been said that the only surety against his going into an English antique shop was that it was locked.

From early boyhood he loved good books; not merely to have them and glory in their possession, but because



THE BEST PLACE FOR IT

of their contents. He loved them in early life and spent his first sixpence for a book. Speaking of it in an interview with Mr. S. T. Williamson, he said, "That coin was untold wealth in my eyes and I hastened off to the nearest town to see what I could buy. I passed the door of a bakery from which came the most delicious odors. I flattened my small nose against the shop window and beheld the most tempting cakes and buns, and I had money in my pocket with which to buy them. But I conquered my appetite and passed on to the next shop, in front of which was a tray of books."

When asked at the "Y" Conference one Sunday in October, 1927, to mention the books he liked best as a boy, he replied, "First, last and always, the Bible. Where else will you find such poetry as the Psalms or in the rhapsodies of the Prophets? Where such stories as those of Sampson, of Daniel, of Ruth? The Bible as literature is greater than all English literature."

"Second, Bunyan's 'Pilgrim Progress.' Equally as good reading for a boy of seven or a saint of seventy. It contains the best fight you'll read about in any book."

"Third, biography. In the story of any life there are always things of value, lessons which you can take unto yourself. I liked best to read books about great soldiers and men of action."

"Fourth, fiction. 'Adam Bede,' 'The Egoist,' 'Ivanhoe,' 'Lorna Doone,' 'The Cloister and the Hearth,' 'Vanity Fair,' and the great novels of the Russian and French schools of fiction."

He once read through the biographical articles of the "Encyclopedia Britannica," and during the last twenty years of his life, he read almost a book a day. He not only read so much that he quickly assimilated the author's thought which saved considerable time; but he could also remember very clearly what he read, frequently quoting several paragraphs.

Frederick Boyd Stevenson, after visiting Dr. Cadman, writes, "In Dr. Cadman's study in Central Congregational Church there are more than seven thousand books on theology. In his home there are five thousand more books dealing with all of the great questions of the day. It is doubtful if in the city of New York there is another such comprehensive library on

theology, and it is quite certain that no library in this country has been selected with more care and is cherished with more affection than in Dr. Cadman's home."³

Method

Most men wonder how Dr. Cadman came to accomplish so much. The average man would be satisfied to be an excellent preacher, a minister of peace and goodwill, an internationally known radio and platform speaker, an author, or a loyal pastor, but Dr. Cadman combined all of these. When asked how he accomplished so much, he replied, "By doing one thing at a time and by doing it with all my might. . . . The secret is in planning your work and then working your plan." His many appointments and speaking engagements interfered frequently with his well-planned days, but he generally spent his mornings in his study. It was usually a good long morning of four or five hours, and the time was spent in writing sermons and addresses, answering questions for the papers, and writing personal letters. Few ministers write as many letters as Dr. Cadman wrote. He was most thoughtful of others. Whenever he had been entertained at a member's or friend's home, he sat down the next morning and wrote a note of appreciation. If an entertainment, dinner, or other church function was successful, he would write to the person in charge congratulating him. At Christmas time each year, Dr. Cadman wrote to each member of his church who had lost a relative or particularly dear friend during the year. Just a kind pastoral note of thoughtfulness and sympathy, but how much it has meant to countless numbers during all these years.

The day of Dr. Cadman's twenty-fifth anniversary in Central Church, Brooklyn, he worked as usual. This schedule is fairly typical of many days in his strenuous life.

7:00 a. m.—Arose.

7:30 a. m.—Breakfast.

8:30 a. m.—Went to Parish House. Had interviews with a college president, a business man and a reporter.

9:00 a. m.—Read sixty letters.

10:00 a. m.—Staff meeting.

11:00 a. m.—Sick call at the hospital.

12:30 p. m.—Attended a minister's luncheon.

The afternoon was devoted to answering the sixty letters and preparing a newspaper column.

6:30 p. m.—Dinner.

8:00 p. m.—Reception at the church, at which his friends showed their appreciation by presenting him with a

Remembrances of the Past

By James E. Freeman*

"ARE we not all guests of Allah?" says the dweller in the desert as he greets the stranger seeking hospitality at the door of his tent. It is a fine way of expressing our recognition of our obligations to him in whose hands are the issues of life.

In the 7th Chapter of First Samuel, the great judge and prophet had assumed full control and direction of the people of Israel. After their apostasy and defeat at the hands of their enemies, he had once again brought them together and established them upon their ancient foundations of faith and loyalty to God. They had lost not only confidence in God, but confidence in themselves, and their sense of national consciousness was well-nigh gone. It was a condition by no means unique to this ancient people, for it has been repeated again and again in the course of human history.

We read that, "Samuel spake unto all the House of Israel, saying: 'If ye return unto the Lord with all your hearts, then put away the strange gods from among you and prepare your hearts unto the Lord and serve him only, and he will deliver you out of the hand of the Philistines.'" Gathering the people from all parts of the nation together, he called for a solemn assembly, and before attempting to reconstruct their national life, he demanded not only that they should put away the strange gods that had caused their defeat, but that they should make due acknowledgment of their failures and weaknesses.

It was not a time for pride or arrogance. It was rather a time for deep humility and repentance. His declaration to the people was: "We have sinned against the Lord." Then it was that he made clear to them that in all their strange wanderings and happenings, even in the face of their sinfulness and weakness, God had still preserved them a nation, and that the only hope of permanence was to be found in their unfailing loyalty to him who had led them. As a permanent witness to them of this leadership, he set up a monument and inscribed upon

*Bishop of Washington.

it the word, "Ebenezer," meaning, "Hitherto hath the Lord helped us."

Repeatedly in the course of human events, men in like situations have erected memorials to mark some epoch or event of far-reaching importance or significance. We are forcibly reminded of this when we observe the anniversary of the landing of the Pilgrim Fathers at Plymouth Rock. On the rock-bound coast there stands a memorial of this great event in human history, and after more than three centuries of time, we of America are again reminded of these sturdy pioneers who, crossing the seas in a frail craft, had the courage and the faith to believe that they were embarking upon an enterprise, the issues of which were in the hands of God.

How wisely they planned, how heroically they served, how faithfully they stood for deep religious convictions, the world has come to know. We look back to this event with profound gratitude and high praise, and we think of these men as pioneers in the setting up of one of the greatest nations in all history. It is well for us that we do not lose out of our lives the fine sentiment for which this memorial stands and to which it witnesses.

Every nation and people have had, in their domestic and national life, those things which witness to their belief in the providential care of God. Whether it is the Lares and Penates, the household gods of ancient Rome, or the strange witnesses of a deep religious conviction found among the most savage races of the world, all bear evidence of man's unfailing belief that, in the great outworking of His plans, the hand of God is manifest. However crudely this may be expressed, it persists.

To implant this conception of life in the minds of our youth is indispensable. To believe that something more than a god of chance governs human affairs is fundamental to our peace and happiness. Surely over the portals of this great nation, so strangely and signally blessed of God, may be seen the words of the ancient legend: "Hitherto hath the Lord helped us."

check for twenty-five thousand dollars.

In recent years he frequently spent the morning at home in the study, then spoke at a luncheon in New York, returned to the Parish House at four-thirty for personal interviews, making a few sick calls en route; then home

for dinner, and back to the church for an evening meeting. Despite his manifold outside interests, few pastors have been more faithful to parish duty. When he returned from an out-of-town engagement his first ques-

(Turn to page 72)

³ Stevenson, Frederick Boyd—Brooklyn Eagle, December 27, 1914.

How Spiritual Is Tithing?

By R. Edis Fairbairn*

In this paper the author is speaking for himself alone. But we believe that he makes his point. Tithing is a legalistic thing, based on a concept of scriptural interpretation which many of us cannot follow. Stewards, the giving of oneself to God, is quite a different matter.

LIKE most young ministers who start out to do a job of spiritual leadership, I soon ran into the chronic problem of church financing. Doing the work of the Lord involved giving attention, ingenuity, and guidance to church support. In any community there are a few sacrificial givers, some slackers, and many whose interest stands in chronic need of joggling.

Early in my ministerial career, a devoted church leader presented me with a package of leaflets advocating tithing. I read them with surprise which soon grew into astonishment. Could it be that all through my youth and all through my college course I had been ignorant of something as fundamental as this literature claimed tithing to be? It must have been so, if, as the leaflets insisted, the setting aside of one tenth of one's income for religious purposes was a specific demand of God, and therefore the inescapable duty of every Christian.

Of course, if it were true, there was a simple way out of all church troubles in relation to financing. But could I honestly preach that to my people? Not, at least, before I went into the question for myself. Not at all, after I had made that enquiry. I found an interesting development of a religious custom, but nothing that could justify me in declaring to my people that God required every one of them to set aside one-tenth of his income for religion.

Stating my conclusions in our church paper, I had a number of responses. In every case the line taken was something like this: certain persons who had made a conscientious principle of tithing had been greatly blessed in their souls, and in some instances, prospered in their business. Moving stories were told of some rich and some very poor persons, Korean peasants, and Hindu ryots and others who were practising this form of religious heroism and found blessing as a result. All very good and challenging. But to my

request broadcast over the church constituency to anyone whatever to show me where the scriptures required any man to set aside one-tenth of his income, no one ever responded.

I am well aware—pace the Oxford Groups, that no more than an approximate honesty is possible to mortal man. Even my relative achievement of honesty however forbade me to preach as a specific duty something for which I find no warrant as a duty in the Bible.

Of course, there are many persons who ought to give at least a tenth of their income to God. Many ought to give much more. But there is a certain level of income, under which many good people are now living, below which any such insistence would be an imposition.

Bible Tithes

"But the Bible does speak of 'tithes,' and insists that they belong to God." True; but the tithe in Israel was not a tenth of each person's income, but a tenth of certain specified farm crops. It is easy to retort that the income of nearly all Hebrews would be in farm crops, but that would not fit the facts, for when we first meet with tithes in

Hebrew legislation, the nation had long been settled in ways of trade and merchandise. Upon such incomes the religious tithe upon the products of the soil would not apply. This is far from being a quibble. It is necessary to stress the fact that if we are to preach tithing as a duty we must have a clear case and a specific injunction. And this we have not. In this connection a careful study of scripture signally fails to afford the necessary ground for an exigent religious obligation.

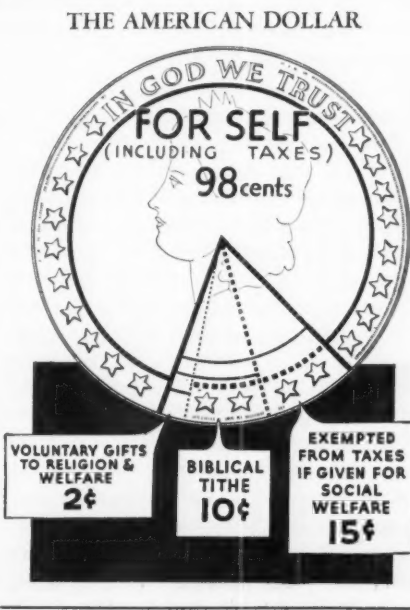
The facts that Abram paid a tenth of the recovered loot to Melchizedek (Genesis 14), which had not belonged to him in the first instance, and that Jacob undertook, unasked, to return to God one-tenth of the future wealth which God promised him, are not very happy instances. They give too much aid and comfort to those enemies of Christianity who assert that men of wealth are supporting religion with their contributions representing loot from society unearned and unjustified. But let that pass.

Accepting the usual division of Hebrew legislation into periods shown in the Book of the Covenant, the Deuteronomic law, and the Priestly Code, we find no mention of tithes in the earliest section. The Deuteronomic legislation required the farmer to set apart a tenth of the increase of the land, the corn, the wine, and the oil, and also of the firstlings of the flock. This however was not given to the priests or used for the support of the temple services. It was to be the provisions for a sacrificial banquet which the farmer himself consumed, with his family, at the central sanctuary. If he lived far from the sanctuary, he could turn these tithes into money, and buy similar provisions on his arrival, "whatsoever thy soul lusteth after," including "strong drink." (Deuteronomy 14-26)

Every third year the tithe was to be laid up in a fund for the poor, the Levite, and the stranger.

Obviously this legislation could not belong to a time earlier than the reign of Josiah, who stopped all worship at the local "high places" and required all worship to be done at Jerusalem.

Ezekiel shows no law concerning tithes, but the Priestly Code, compiled after the return from exile, enjoined that "all the tithe in Israel" was to be given to the tribe of Levi for an



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inheritance. They in turn were to give a tenth to the priests.

In later Judaism two tithes were levied, one for the Levites, and one to be consumed by the offerer. The Mishna laid down the rule that "everything which may be used as food, and is cultivated and grows out of the earth" is liable to tithe. The Pharisees, going the rule one better, tithed herbs also, "mint, anise, and cummin."

Biblical Realism

So we have a custom which started out as one thing and ended up by being something quite different. We do not find any clearly specified principle that God asks for a tenth of every man's income. And if anyone feels obliged to carry out what this practice had developed into in Israel, he must set aside a tenth of everything that he grows in soil. Then, if he insists on going the limit, he should add something corresponding to the temple tax (which was really compulsory on every Hebrew man) and amounted to about 33 cents in our currency.

Now far be it from me to manifest any carping spirit of criticism towards those sincere and zealous souls who do feel obligated to set aside a literal tenth of their income. If they feel they ought to do that they will be blessed as they carry it out. Strict honesty however compels me to recognize that the Hebrew tithes never amounted to a tenth of a man's income; were not a demand of the original Hebrew law, and so give no secure basis for any alleged law of tithing. Therefore I cannot preach tithing as a demand of God and applicable to everybody alike. If I could it would greatly simplify my work as leader in a church. The time is upon us when preachers must clean house of all loose thinking in favor of religion, and be content with reality in the Bible.

Of course many could, and should, give one tenth, half, three quarters or more of their income, and they would never miss one indulgence. To many thousands of our fellow Christians, struggling with inadequate income or none at all, such a demand, lacking specific biblical backing, would be wicked.

Planned giving, sacrificial giving, systematic giving, is indeed our privilege and obligation. Why take the joy and chivalry and generosity out of it by making a legalistic demand for which no scriptural justification can be found?

Let us be as honest as possible in our Bible study, thinking, and preaching!

CHURCH MANAGEMENT The Friendly Preacher's Journal

S. Parkes Cadman

(From page 70)

tion was, "Who is sick?" The parish visitor assigned Dr. Cadman a list of fifteen to twenty calls each week, and he made these calls and any others he felt necessary. He called regularly upon the sick and shut-ins, and always visited a family in sorrow before and after the funeral. At the time of his twenty-fifth anniversary he had made thirty thousand pastoral calls, had received three thousand, five hundred and nineteen new members, baptized one thousand and fifty-eight, and married four hundred and forty-four couples. Those who needed spiritual advice always found him ready to come to their aid. Some men can accomplish more in a short time than others, and Dr. Cadman was one of these. Phillips Brooks seldom left his own church. Henry Ward Beecher lectured everywhere, yet who can say which had the greatest ministry? Dr. Cadman loved his parishioners, and when necessary, even cancelled all his addresses and returned two thousand miles to officiate at the funeral service of one of his people. He was always on call whenever his congregation needed him. This enabled him to preach with the needs of his people before him, which made his preaching more effective than it otherwise would have been.

He received a salary of twelve thousand dollars, and Central Church at one time gave him a parsonage, but in his last years he lived in an apartment. His income from lectures and books was large but he could hardly be called mercenary. He obeyed John Wesley's rule, "Save all I can, give all I can." No one ever asked him for help and was refused. He was so generous that people took advantage of him, and frequently he had to bring the taxi driver up to the door of his apartment to get money to pay him, because he had given away his last cent.

Preparation of Sermons

For the last ten years of his life at least, for that comes within the writer's knowledge, Dr. Cadman did not fail to have his sermons fully prepared long before Sunday morning. This was true after forty years in the ministry because of careful habits formed many years ago. He always wrote his sermons in full. He read all he could find on his subject, taking notes as he read, and then wrote from these notes. They were written by hand and for many years he preferred to have his pulpit notes in handwritten form. More recently he had the stenographer type them from his own copy. His radio sermons were prepared in the same manner. He said the reason for

this was, "to get the subject clearly in mind; to separate the dross from the pure gold."⁴ Although written, his sermons were not memorized. Dr. Cadman's fund of knowledge was so great that although his sermons and special addresses were written out, it was not necessary for him to write his after dinner speeches in full. He thought them out before the dinner, and would often take his cue from the inspiration of the moment.

Through long practice Dr. Cadman became so skilled in the delivery of his sermons that one was hardly conscious of the use of the manuscript. He interjected new phrases and new thoughts into the sermon which added considerable life and interest. In fact, occasionally Dr. Cadman would become so interested in the new thoughts which occurred to him in the middle of the sermon, that there was not sufficient time to finish the prepared material. In such a case, Dr. Cadman would bring it to a fitting conclusion, regardless of the remaining notes. He always played fair with his audience and his sermons were rarely more than a half hour in length. If the opening service took a longer time than usual, the sermon was shortened to comply with the time that was left. People appreciated this thoughtfulness, with the result that they were not uneasy when the hands of the clock neared the time for dismissal. They knew before they came that the service would terminate promptly.

Dr. Cadman's books were written in nearly the same way as his sermons. He read everything he could find about the field in which he was writing, and took notes as he read. One has only to glance at the bibliographies of his books to know the vast field of literature he covered. In the back of "Ambassadors of God" he lists one hundred and four works consulted, some of which included several volumes. This list covers practically all of the best works in the field of Homiletics at that time. After reading he would write rapidly in long hand, pausing only occasionally to think. The written copy was then carefully revised, typed, and then revised again before being submitted to the publisher. Most of his books were originally delivered as lectures in colleges of theological seminaries, then later prepared for publication. But Dr. Cadman will never be best loved for his books, however well written they may be. He was an orator, and always a powerful speaker. Millions heard his voice while thousands were reading his books.

It is the vital personal enthusiasm

(Turn to page 74)

⁴ Excerpt from the Brooklyn Eagle, April 6, 1908.



Simple Simon's Tearoom

By Winston O. Abbott*

IN the town of Manchester, Connecticut, on the route from Hartford to Worcester there is an old district schoolhouse that now houses an attractive tearoom. Of course there is nothing unusual about that fact, because tearooms spring up along the main highways like mushrooms along the pasture walls. The name of this particular tearoom is Simple Simon's Sandwich Shop, and the plain little sign on the lawn shows Simple Simon fishing out of his mother's pail. There is nothing so very unusual about that either, only I was to find that there was a very unusual story connected with this particular lunch stand.

When I inquired from the waitress, as to who was responsible for the attractive silhouettes of the nursery rhymes that adorned the spaces where the blackboards used to be, I was told that there was a lady in the church who was talented along the line of interior decoration. When I asked further as to what the connection happened to be between a tearoom and a church I was again informed by the young lady that it had a great deal in this particular case, because the Ladies Society of the Manchester church operated this tearoom. Being of an inquisitive nature and interested in church projects, I queried a bit further and was taken out into a spotless kitchen and introduced to the manager of the enterprise.

From this kindly lady I learned this unusual story. Six years ago the little Methodist church at Manchester was having its own particular financial troubles along with the great majority of its members who worked in the nearby

mills. The entire community was suffering in the midst of an economic depression or slump as it was more commonly called. The church which had never been really prosperous even in better times suffered accordingly. Things seemed to be moving quickly from bad to worse and the members realized that something must of necessity be done quickly. Its Ladies' Aid Society took the matter upon itself to call a meeting of its members to discuss methods of raising a little money to bolster the rapidly dwindling resources of the entire church.

The ladies were agreed upon one matter. None of them had any money to invest in any enterprise but they did have some spare time that they would willingly give to the church. Another lady suggested that in place of the church suppers that usually served to aid the finances that they make a few dozen sandwiches to serve along the roadside. Others concurred that at least the idea was a little different from their usual procedure and they agreed to try the suggestion. Someone else suggested the old schoolhouse lawn as it was a shady spot along the roadway and from that idea the tearoom was born.

A few days later they opened for business in the rented schoolhouse, having made their own repairs to the building in the meantime. The different members cooked the food in their homes and took it to the old schoolhouse along with their own dinner. They agreed upon a schedule of hours and everyone in the society took their share of the working schedule. By this system of one hundred per cent cooperation the enterprise was launched

with much useless advice and criticism from those outside who informed them that it would be nothing short of a miracle if they took in five dollars the first day in business and stayed in business for a week. They did business to the extent of sixteen dollars their first day and have been going strong for the past six years.

Other members came to their aid with services and such pieces of furniture and odds and ends as they could spare from their own homes. Tables and chairs were painted and the walls were decorated in two colors with silhouettes against a background of pale lavender. The old desk of the teacher still serves as a desk for the cashier inside the door. Atlases and other reminders of our school days adorn the various walls of the room to preserve the quaint atmosphere.

The second year the ladies received a small sum for their day of work at the tearoom, and added electric equipment in the kitchen to enable them to work more efficiently. Today there are six employees who are full-time workers together with various members of the society who help out as needed here and there. In a single year fifteen hundred dollars was given to the support of the work of that little church that would have otherwise shut its doors. While none of the members look upon their enterprise as being a method of enabling them to run their church without their individual contributions yet they know that it has to a great extent the only method of keeping their church alive. It made it possible for them to serve their church and to give of their time of which they had plenty, instead of their money of which they had very little.

And this is the story of how Simple Simon solved the problem, by showing them how to serve simple meals for small sums.

HOW TO FIND HAPPINESS

It is in the service of others that true happiness is found. Over and over again the great physician, Sir William Osler, quoted to his medical students the saying of Jesus: "He that loseth his life shall find it." It is devotion to some lofty ideal, some form of unselfish service, which brings happiness.

"Happiness in this world," wrote Nathaniel Hawthorne, "when it comes, comes incidentally. Make it the object of pursuit and it leads us a wild-goose chase, and is never attained. Follow some other object and very possibly we may find that we have caught happiness without dreaming of it; but likely enough it is gone the moment we say, 'Here it is,' like the chest of gold that treasure-seekers find." From *I Believe in People* by Archer Wallace; Round Table Press.

*Mr. Abbott lives at Hartford, Connecticut.

Parsonages I Have Met!



"You're lucky. Don't have to pay rent." Often that remark is made to the minister and his family.

It is nice not to have the rent item on the budget. And yet, the very word "parsonage" often gives one a visual picture of something enormously large and hopelessly dilapidated. As one makes acquaintanceship with parsonages it is rare to find one that meets the ideal. Alas, too often the steps are sagging, the paint is peeling, if there is any remaining, and the screens are rusty and full of holes. In the majority of cases this is due to the negligence

and carelessness of the minister's family. It is also true that, while the church members are usually much concerned over the appearances of their own homes, they feel "any old thing is good enough for the preacher."

The parsonage problem is a difficult one to solve. Some ministers' families are large, others are small. To provide a house that suits the needs of every family is nigh impossible. And yet, many things should be taken into consideration when purchasing or building a parsonage.

Being a minister's wife for twelve years and living in three parsonages, I have my own personal ideals, and that ideal is far from the barny, large, "down-at-the-heel" houses strewn across our country. Our family is composed of only four members and does not require the numerous rooms most parsonages provide. The heating problem and furnishing problem for these buildings is by no means a simple one. Perhaps ministers themselves are at fault to begin with in the selection of such homes. When a minister's family has the privilege of making plans for a new parsonage, they should never consider themselves as the sole occupants of this house. It must be planned to suit the needs of "57" varieties of families. To meet that need, a large, but compact house would necessarily have to be planned. It should be so arranged that if a small family occupies the parsonage, the upper floor could be vacant, or rented, making a bungalow-effect for the lower floor. Or, another plan to solve this problem would be to allow on the church budget a sufficient sum for the minister's house rent, allowing him to make the choice of house that will fit his personal needs and taste. This relieves the church of the tiresome repair bills and upkeep of another church building, and will keep the minister's family more satisfied. The only tragedy to this latter suggestion is that the sum in the budget to be used for that purpose is usually not forthcoming, and causes embarrassment to preacher and church.

A repair fund for the parsonage is often left out of the budget. Some ignored parsonages are only repaired and painted preceding the arrival of a new minister. If the minister remains too long on the parish, woe be unto the parsonage! Many conscientious and home-loving ministers have had to pay parsonage repairs from their own meager funds, in order that a semi-modern existence may be had. Too few parsonages have modern electrical and

bathroom equipment. I shall never forget an eastern parsonage I visited where the bathtub surely must have come out of Noah's Ark! It was a galvanized tin affair that required ferocious scrubbing after each bath.

I have heard (but never lived in—thank goodness!) that some parsonages come furnished in order to escape the inevitable transportation bills of the ministers. It solves the transportation bill, and sounds grand, but the furniture is sometimes cast-off stuff from the members of the congregation.

When I had argued against such a procedure, I heard the remark, "But a minister's family ought to be grateful for anything they get."

A minister's family, especially the minister's wife, is quite normal and human, and enjoys pleasant and modern surroundings. Dilapidated, unkempt, and unrepaired parsonages are a disgrace to the ministry, as well as to the church. If a minister is to maintain the respect and admiration of his fellowmen, he must live in surroundings as good as, and in some cases, better than, the members of his congregation.

Our present mode of living is unique and quite pleasant, though it will never reach the ideal. We live in a spacious, rather cheery apartment attached to the church. The redeeming feature of this "parsonage" is that steam heat (controlled by a stoker), gas, telephone, and hot water at all hours, are furnished. It is very convenient in connection with our church activities, and is ideal for social gatherings and weddings, for it has a lovely, large and long living room, sun parlor (almost as large) and dining room. These social gatherings have been delightful and have cultivated a unity and warm atmosphere between pastor and people. A washroom attached to our kitchen is our basement. Beneath us are classrooms and a small auditorium. While the washroom is exceedingly convenient, the classroom idea is an abomination with children's footsteps pattering around upstairs! They either have to be hushed or tucked to bed. And there is no yard. Preacher's kids and no yard! Abomination number two! And the third abomination comes on cleaning days when the preacher's wife is tempted to swear as she works strenuously over the twelve rooms, plus halls galore, and porches.

A new and lovely parsonage has recently been built in our city, but is entirely too large for the present pastor, who is obliged to accommodate roomers in order to help pay the enormous heating bill. It has taken away all the pleasure of living in that lovely home. I plead for smaller parsonages!

*Mrs. Arthur Thomson, Aberdeen, South Dakota.

S. Parkes Cadman

(From page 72)

with which he clothed his thought that people will ever associate with Dr. S. Parkes Cadman. Dr. DeWitt Thompson, in conferring upon him the degree of Doctor of Laws at Syracuse University, spoke of him as "the brilliant orator and great preacher whose scholarship was trusted by the church and whose fraternal spirit had made him universally loved."

In 1925 the "Christian Century" published a list of the twenty-five outstanding preachers in America. Ballots were sent to ninety thousand ministers of all denominations. Dr. Cadman headed the list. It spoke well for his popularity that over twelve thousand copies of his radio sermon were sent throughout the United States in the Monday Sermon Edition of the "Brooklyn Daily Eagle." Even more so, the evidence of his popularity is seen in the fact that he was the unanimous choice of Jews, Catholics and Protestants to make the commemoration address at the three hundredth anniversary of the city of New York. One could quote such instances "ad infinitum," but there are other phases of Dr. Cadman's life which must be discussed. As Dr. W. J. Thompson in his tribute to him said, "Dr. Cadman, with no superior among one hundred and eighty thousand clergymen, has head, heart, and volition calling for coefficients and exponents so large that attached to the ordinary minister they would be extravagant. But the language of extravagance applied to a Juppiter Omnipotens becomes none other than the language of truth."

S. Cadman, S. Parkes—The Congregationalist, November 26, 1925.



Alfreda H. Zarges



Dr. Nickless



Oscar Leonard Gustafson

Three Major Church Emphases

By Henry Edward Tralle*

TWO Sundays stand out in memory—two Sundays close together, during recent months. On these two Sundays I visited two of the larger, more important churches in our country. One of these churches is in Brooklyn, New York, and the other in Davenport, Iowa; the Church of the Good Shepherd and the First Presbyterian Church.

These two churches are outstanding in their effective handling of three major emphases. They emphasize, in due proportion, worship, preaching,

teaching; and in such a way as to enlist and train, in large numbers, both young and old in the Christian life and service.

The occasion of my visit to the Brooklyn church was, in part, to inspect a new educational building, in the planning of which I had a happy part. I was in Davenport to assist a pastor with whom I had worked on a building project in another city.

I heard both of these pastors preach, each at a Sunday-morning service. The Brooklyn pastor, Dr. William F.

Sunday, and the Davenport minister, Dr. Alfred Samuel Nickless, are not named here because of their likeness to each other, in appearance and personality. Both do belong, however, to a noble and increasing number of ministers who are rich in natural endowment, thoroughly trained in the best schools, sanely and spiritually progressive, simply and dramatically effective in speech, and vitally helpful to young and old.*

*Dr. Tralle is Church Building Consultant and Editorial Adviser to CHURCH MANAGEMENT.



A. K. Swihart



Dr. Sunday



Roy S. Smathers

When a preacher can interest and inspire another preacher who has heard several thousand sermons, as each of these preachers did this preacher, the reasonable conclusion would seem to be that these two preachers "have the goods," and that they can deliver them in a satisfactory, helpful way.

Listening to such preaching, no one can fail to have magnified in his thinking the place and importance of the Christian life in the world of today and to have strengthened his faith in the triumph of the Church in all the days to come.

Effective Worship Setting

In both these churches, the sermon had a most effective worship-setting. The chancel arrangements were conducive to worship and to effective sermon presentation. The altar and symbolism of the reredos, the equal division of the large choir, the pulpit on one side and the lectern on the other, the adequate and softened lighting, and the proportions and harmony and coloring of chancel furnishings, all had an important part in the magnifying and spiritualizing of the worship program, helping to develop in the worshipers an uplifting sense of the presence and power of the Divine.

In each of these churches there is a full-time, salaried director of music and worship activities, Mr. Ray W. Smathers in the Brooklyn church, and Mr. Oscar Leonard Gustafson in the Davenport church.

Both of these directors are outstanding in their abilities, their training, and their leadership. Each is the leader of a well-trained adult choir, and also of a youths' choir and a children's choir.

The visitor, in each of these churches, is most favorably impressed by the leader's unobtrusive, restrained direction of the choir, by the orderly, worshipful attitudes of the singers, and by the spiritual expressiveness of the singing.

It is gratifying to note that, in both of these churches, a large proportionate emphasis is placed upon Christian education, not only through the provision of an exceptionally up-to-date school building in Brooklyn and through important improvements in a large old educational building in Davenport, but also through the employment of a trained, full-time leader of the distinctively educational activities of the church. Both of these leaders, Dr. A. K. Swihart in Brooklyn and Miss Alfreda H. Zarges in Davenport, are unusually well-trained and exceptionally efficient.

The example of these two great

• THE CHURCH LAWYER •

Burial Ground a Church Adjunct

By Arthur L. H. Street

IN 1908 a two-acre tract was deeded to a Baptist church in Kentucky, with this restriction: "To have and to hold the same . . . as long as the same is used for church purposes. If it ceases to be used for said purposes, then it shall revert back to Martha E. Phipps and Mac Phipps and their heirs. The parties of the first part reserve unto themselves and their heirs all oil and mineral rights."

The Kentucky Court of Appeals decided (*Phipps v. Frances*, 101 S. W. 2d, 924) that this deed did not confer a right to use the ground for burial purposes, and that the grantors did not lose their right to enjoin the church trustees from permitting further interments on the land through having permitted sixteen bodies to be there interred.

Referring to testimony that most churches in the particular section of country had burial grounds in the churchyard, the court said:

"This evidence does not show that it was the custom in that community for churches to use church premises

for a burial ground when such premises were conveyed, donated or otherwise acquired by the church for church purposes only. So far as this evidence shows, it may be that the churches referred to by the witness as having maintained burial grounds in connection with church premises, had the express right to do so under the deed of conveyance, dedication, or donation of the premises."

As to the effect of permitting some burials in the churchyard as precluding the landowner from objecting to further interments, the court said:

"A person may consent to a member of his or her family being buried in their yard or garden, but in no light of reasoning could it be said that such act would constitute a dedication of such premises as a public cemetery or burial ground. Not only so, but even if one should consent to the burial of a person of no kin to them on their premises, such use of the premises would be a permissive one and would not constitute a waiver of their right to object to any other body being buried on the premises."

Here are two great churches of different denominations, thousands of miles apart which have based their work on effective preaching, worship and educational programs. You will be interested in the similarity that the author points out.

churches, in their provision of equipment, leadership, and training for teachers, ought to lead us to believe that there is a pronounced decline in the number of churches that magnify worship and preaching and at the same time neglect religious education.

The growing, effective church places due and proportionate emphasis upon worship, upon preaching, and upon education. The three supplement one another, merge into one another, and combine to enable the church to realize its supreme objective in the Christianizing, transforming, and empowering of individual and social life.

"What of the emphasis upon money?"

The answer to this question is that money is best emphasized when it is not emphasized. The money for the work of the church will be forthcoming when worship and preaching and education are given the right of way.

Money, of course, must not be ignored. Money is not ignored in the two churches which have been named. Due attention must be given to budgets and collections. The church that is best financed, however, is the church where money receives only a minor emphasis and where giving becomes worship and preaching and teaching.

All Europe Is Scared

With all the world looking for war in Europe, this article is especially timely. Prof. Albright uses the fear of a little child in a war cellar in Germany to symbolize the spirit of Europe.

"HIS just six months old and he's not very strong—can't get him to sleep very well—" so confided the slender young woman on my left after ten minutes of silence as we sat on a crowded backless bench twelve feet underground in a modern European war-cellar. Wotan playfully twisted my fingers and tugged at my coat so that to most of our neighbors we must have appeared as father and son.

Earlier that morning I was strolling back into the city of Mainz from the left bank of the Rhine when suddenly there was a shrill shrieking of sirens and then much confusion. Drivers and passengers deserted trucks and automobiles in the middle of the streets. Everyone was running and apparently they all knew whither. Fruit and vegetable venders in the open square before the cathedral left their wares unguarded and joined the flight. More sirens—and still more people and more confusion. Entirely ignorant of the situation I followed the invitation of those dashing by me until I found myself in a large crowd gathered before a substantial stone building. It was clearly marked by a yellow and blue flag hanging over a driveway leading to an inner court. Already one of the large wooden doors had been turned back and as rapidly as a bleacher crowd is dispersed at a ball game that crowd disappeared through the driveway. In just a moment I, too, was descending the wide newly made concrete steps and there, after a sharp turn to the left, I suddenly realized what it was all about. I was in a German war-cellar and apparently the only foreigner among more than two hundred who had selected, or been assigned to, this cellar for their refuge from the imaginary enemy who were invading Mainz that morning. Only a few minutes transpired until the entire city had secluded itself from the air-raiders. Their planes could now be heard distinctly as they hummed low over the streets looking for signs of life which might betray hiding places of the population. Later I discovered that at least one reason for



the precision and speed in getting into the refuges was a regulation which provides that persons seen on the streets after the last siren must pay a fine of approximately \$12.50 or suffer imprisonment.

A hasty survey of the situation revealed three adjoining chambers approximately 24x36 feet with concrete floors, and walls and low vaulted ceiling of sturdy stone masonry. Desiring to remain as inconspicuous as possible I took a seat on a crude rough-hewn bench in a far corner of the first chamber and a minute later Wotan and his mother joined me. After the exchange of a few smiles Wotan and I were friends. He cooed and gurgled and pulled my coat and before I knew it we had become quite the center of interest.

The capacity of our temporary quarters was clearly marked to be 250. It was all of a quarter of an hour before the two hundred persons were settled more or less permanently in their places. Our front section was the most crowded and many had wandered past the secondary wall in front of the entrance to the second chamber. Here some found benches like ours and others sat on upturned concrete blocks, for the construction work had not been entirely finished. In our crowded room some few found places, between the small piles of broken bricks and

mortar, to lean against the walls of the newly constructed lavatory. One aged woman was much occupied watching her partly filled mesh market bag. Cabbage leaves protruded between its cords. Perhaps she was worried that she might be delayed too long to be able to prepare her "second breakfast" (luncheon) on time.

Wotan was becoming more restless all the while and his mother apologetically mumbled once more something about his not sleeping well. After the first half-hour time began to drag for many. A few had found friends and others wandered from room to room in search of acquaintances. All these passed us. Most of the men, whether well or poorly dressed, stopped to smile to the baby and speak to us. Germans do love children.

The excitement was too much for Wotan—he was belching. A moment more and he lost his breakfast, which in his excitement and fright he had been unable to digest. His mother's dress was dreadfully soiled, and he barely missed my coat as he leaned back over his mother's right arm. A tall handsome German of fifty or more stopped to tell my neighbor that he knew what ailed her baby. His suggestion produced immediate results for Wotan seemed to enjoy lying face downward while his mother's knees raised him gently from time to time as she patted his back.

Little Wotan felt uncomfortable about the situation for an entirely different reason than I. With increased interest and conversation in our corner I was constantly afraid of what might happen if any accent or inflection might at any moment reveal that there was a foreigner among them. Most of all I was terribly uncomfortable about the situation in Europe which made all this dreadful mockery of good sense and judgment necessary. In the hours of waiting underground in Mainz I had opportunity to observe and think.

The War Cellar

Strong stone walls surrounded us deep beneath the ground. Two steel doors guarded the exits at the far ends of the first and third chambers. Each section had an emergency exit high along the vaulted ceiling with steel ladders of eight and ten rungs suspended from them and firmly fastened into the walls. On the secondary wall just in front of me hung a few

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tools for use in emergency—a new shovel, a pick, an axe, and several instruments which I could not identify without appearing too curious. Nearby hung a card of warning: "Three long blasts of the siren, danger from air attack; two short blasts followed by a long blast, danger of gas." There was no provision for heating the place and the electric light in the ceiling was very weak. I thought of the possibility of herding women and children into this or similar caverns in the middle of a cold continental winter. I was surer than ever that such preparations, and international relations which make such preparations necessary apparently, are a mockery of the good judgment of which civilized men are capable.

Sharp footsteps could now be heard distinctly and in a moment a score of uniformed men completely crowded the little space which remained in our room. They peeked into every corner; it was evidently their first visit, too. One counted heads, another examined construction work and a third seemed particularly well pleased with the appointments of the lavatory.

Wotan liked the flash of the colors and braid of the uniforms. Indeed they did brighten an otherwise drab and dull situation. There were tall officers and short ones but every last one nattily attired. It was a motley combination of uniforms ranging from the modest grey, green and blue of the regular army to the more gaudy brown and red of the "Partei" officials. Germans love uniforms, wear them well, and march with that perfect precision which uniformed ranks demand. Is there anywhere such marked precision as the perfectly timed scraping of leather and clicking of heels in the goose-step? Is there anything so disquieting to the hopeful idealist as this same precision and flashing of color whether it be the grey or brown of Germany, the black of Italy or the blue of France?

Wotan was quiet now. The commander in charge of the inspection stooped to talk to him. He appeared much impressed to find so young a patriot cooperating so splendidly on "Protection Day." Inspired by the possibilities of some excellent good will through propaganda the commander turned and called for a press and camera man. For the moment, I confess, I squirmed a bit as my young friend Wotan clutched violently at my sleeve once more. Fortunately all the press and camera men had been delayed in other cellars and so I was spared some undue publicity. They never did discover that in their midst was one who was scared, not of being

Lest We Forget

What did the World War cost in lives? Here is the answer. The publication of this in your church calendar might be helpful Armistice Day publicity.

ALLIES	Killed and Died	Wounded	Prisoners and Missing	Total Casualties
Russia -----	1,700,000	4,950,000	2,500,000	9,150,000
France -----	1,357,800	4,266,000	537,000	6,160,800
British Empire -----	908,371	2,090,212	191,652	3,190,235
Italy -----	650,000	947,000	600,000	2,197,000
United States -----	126,000	234,300	4,500	350,300
Japan -----	300	907	3	1,210
Roumania -----	335,706	120,000	80,000	535,706
Belgium -----	13,716	44,686	34,659	93,061
Other Allies -----	60,222	177,899	183,276	413,397
CENTRAL POWERS				
Germany -----	1,773,700	4,216,058	1,152,800	7,141,558
Austro-Hungary -----	1,200,000	3,620,000	2,200,000	7,020,000
Turkey -----	325,000	400,000	250,000	975,000
Bulgaria -----	87,500	152,390	27,029	266,919
Total all powers.	8,538,315	21,219,452	7,750,919	37,494,186

found an American in a German war cellar, but of war, its horrors of the past and greater horrors promised for the future. The officers left, the crowd dispersed, and I went into the cathedral hard by to pray.

Wotan Symbolizes Europe

Knowing full well that since the time of Napoleon all Europe has been an armed camp I should have expected to see marching men almost every day but it was novel enough to me to catch my attention and cause me to ask for the reason. As I crossed border after border I saw it everywhere, marching men wearing color and braid. Unbiased by any international grievance it was possible for one from this side the Atlantic to see marching men on the streets and underground in Germany, colorfully clad soldiers restraining the crowds as a dictator passed, men massed in blue on the solemn occasion of the rekindling of the flame over the grave of the unknown soldier at the Arc de Triomphe in Paris and still ask calmly "Why is it necessary?"

More than I could realize then, in the excitement of seeing everything and still remaining unidentified, Wotan has since become largely impersonal. Then he was a darling baby whom everyone loved and pitied because of his fright; now, with the added perspective of three thousand miles of ocean, he has come to symbolize Europe. Now I see that he might just as well have been Reginald or Pierre or for that matter a king or European president, for in Europe everyone from children to grand par-

ents and from the lowliest commoner to the few crowned and uncrowned royal heads which remain, all are scared. Few if any of the nations of Europe are spared. Most of them have their war-cellars, gas mask drills and "protection days." I was told that marching men and the displays of new war machinery are supposed to breed confidence and a sense of security. But again an unbiased mind could see that fear has increased in direct ratio with the increase in armaments. Europe—Wotan, Reginald, Peirre—all Europe is scared.

The leaders of Europe are scared. The soldiers who fought in the last world war are scared at the thought of another war. Foreign secretaries sense the delicate balance in which the peace of Europe hangs and fear lest this balance be disturbed. Said one ambassador in Paris, "I don't know when it is coming—I hope never—but if there is another war it will be the end of our era." Only youth whose emotions are stirred beyond the control of judgment are unafraid and even among these the choice young leaders are scared.

Clouds hung low over the surrounding and distant peaks of the Bernese Oberland when I reached the summit of Mt. Pilatus and I decided to wait over for the sunrise and a good view. During the hours of that day many young Swiss came and went and with those who lingered longest I talked of their beautiful country. Invariably they led the conversation to the recent fortifications at the entrances of their most important tunnels, the stra-

tegie Grimsel and Furka passes, and the seat of their electric power nearby. Even Switzerland is afraid to depend on natural defences in the modern acquisitively minded Europe.

England apparently is running last in the armament race but her citizens say that she will be ready ere long and then all insults to John Bull must cease. One manager of an abattoir company in London told me that it was impossible to obtain even a small crane costing a few hundred dollars because iron and steel in England are being converted into munitions. Is it loss of colonies, insult of her honor, loss of trade, or the weakening of democratic government in Europe that England fears?

Holland and Belgium have decided never to be caught unaware. Within recent days the former has increased its standing army and Belgium has strengthened her alliances. On the site where Belgian children were killed twenty years ago a monument now stands bearing the words, "We shall never forget." All visitors taking sight-seeing tours of Brussels are led to the spot where Edith Cavel and thirty-five Belgian soldiers were massacred. Belgium and Holland are afraid of aggression.

The eastern frontier of France is as nearly impregnable as modern fortifications can make it. The French worry little about internal difficulties, realizing full well that at the first sign of danger from without, party lines will be forgotten and all will be Frenchmen. Prejudice and hatred of other races is to be found among all the leading European nations and France is no exception. One intelligent Parisian, who recently spent a year in America, still felt so keenly this national rivalry that in speaking of armaments he declared with much fire, "In Germany they eat potatoes, potatoes, potatoes and then for breakfast a bit of fried shrapnel and for lunch some fried rifle." The battle-scarred fields along the Marne will not let France forget and she is afraid! Is it for defense alone that France is arming?

Prepared for War

Then, too, Germany was already well prepared before her troops moved west of the Rhine and much more so before the Austrian annexation. Newspapers everywhere have published descriptions of her six new motor roads. No one denies that they are primarily military roads. Four of them extend from east to west and from border to border. In two recent months in Germany only five days elapsed without seeing marching soldiers, camouflaged

(Turn to page 80)

Better a Dinner of Herbs

A Thanksgiving Sermon

By Bernard C. Clausen*

PREACHERS often complain because the Bible remains unused.

We ought to be glad that anyone reads it at all. If we had tried to make it unreadable, we could not have succeeded more completely in prohibiting, by its form, any intelligent interest. The way the Bible is printed places a premium upon thoughtless skimming and meaningless textual references.

If the poems of Keats had been printed like the Psalms, they would have seemed like hopeless folderol. Shakespeare, arranged like Job, would never have lasted a century. Long before the century was over, some lover of Shakespeare would have freed him from the foolish textual arrangements, as we should free our Bible.

The Book of Proverbs is defeated at the outset by its form upon the pages. Many readers begin it, and give up, in baffled despair. Almost nobody has patience enough to read all the way to the 17th chapter.

Yet see what a book it is!

There was a man named Solomon, who was the son of David, and the King of Israel. He came to be known as the wisest man of antiquity. The tales of his keen judgments are classics. People came from the furthest reaches of his world, merely to see him and hear some words from his lips, and they departed saying, "The half hath never been told." Here in the book of Proverbs are collected all the wise sentences he could find or invent. Which of these sayings did he learn from the Queen of Sheba? Which did he fashion for himself and his children? We cannot know. But as we study these little, carved, refined mottoes, with their sparse verbiage, their "much in little," we realize that each one of them should be studied for hours. To take them at the rate of one a day would be almost too swift a dosage. Here in this book are verses enough to serve as texts for eighteen years of solid consecutive preaching. Yet, if we read them at all, we bolt through them, page after page, as if we were reading the hasty narrative of a novel, and then complain that they do not mean much to us.

Some of them are meant for young men, others for old,—all of them are directly aimed. Some warn against strong drink, others against lewd women; some are for statesmen, others

for educators; some are good for every day, some apply only to days of special crisis. They are listed in no index. We swallow them all, as if they were items in an organized description, and take no advantage of their direct connection with our needs.

Because the 17th Chapter is half way through the book, few people have ever reached it. It is a magnificent casket of jewels, many of them part of our racial inheritance. The proverbs about the soft answer, the tongue of the wise, the merry heart, the wise son, and the fear of the Lord, are all there. And in the midst of the chapter is a proverb that seems to be designed for Thanksgiving Day. "Better a dinner of herbs, where love is, than a stalled ox and hatred therewith."

A Dinner of Herbs

Turn over these words, one by one, and enjoy their distilled essence. The dinner of herbs was the sparsest of fare, the meal of the poor man who can afford no meat, the soldiers' ration on the forced march, the allowance made to the disciplined athlete,—eating brought down to the level of mere efficiency. The stalled ox is the acme of luxury, the animal tied up, away from labor and the fields, for expensive fattening, the holiday fare, the gourmand's taste, the titillation of refined senses, in epicurean appetite. And, according to the proverb, the first is better than the second,—enough better to warrant the proverb.

A dinner of herbs is better for you. Can we say it in the midst of the Thanksgiving season? This is the time when we eat ourselves sick. As Roman emperors ate nightingales' tongues and then disgorged so they might eat some more, so we behave with turkey and alka-selzer. Back to simplicity this proverb summons us. Unsoftened, unpampered, spartan and unafraid, defying the drag of the world, we should take pride in getting along on as little as we can. We should learn to know and like the things that are good for us. It is quite as easy to be intelligent in efficient eating, as it is to keep up with our silly mounting tastes. We should endure hardness, like good soldiers of Christ. Good soldiers know that a dinner of herbs is better than a stalled ox.

Our dinner of herbs is better for the world. When I insist upon stalled ox for myself, it means that somebody

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else must get along on less than a dinner of herbs. On Thanksgiving we are tempted to thank God we are not as other men are, forgetting that the Pharisee, in a Thanksgiving mood, was damned for his haughtiness. How can we rejoice in a world that is unjust enough to give us more than we deserve, a world in which the people who grow our delicious foods do not make enough money to escape pellagra for themselves and their children, a world in which the people who build our churches live in houses unfit for health and decency? Most people work much harder than we do, yet get much less. Do we merit this? It appears that we are claiming so, when we piously thank God. And the people who are most fervent in their gratitude, are often the least willing to yield their cherished right to their possessions. Surely it is better, under these circumstances, to be content with the simplicity of a dinner of herbs, until the rest have at least as much as that. We cannot discipline classes and nations to compassion, until we have disciplined ourselves.

Our dinner of herbs is better for our souls. We have thus far omitted part of the proverb, "Better a dinner of herbs, where love is, than a stalled ox, and hatred therewith."

Make People Love You?

Perhaps we easily omit these words because they are so often misinterpreted. They seem to be urging that we obtain love at any price. "No matter what you must sacrifice, make everybody love you. Never let people get offended. Whenever anybody complains, something must be wrong with you." But if that is what the verse means, how did it maintain its place in the same Bible with Jesus and the prophets? Think of the fury he stirred up. In three years, he had caused such resentment as to lead to his death, and he died without a word of retraction. A disciple should not be above his master. Beware when all men speak well of you. Surely the proverb cannot be interpreted as shaming such examples of defiant courage.

Can it mean then that we should find the people who love us, and stay with them? Even Jesus had a little group of faithful friends among the twelve. Is it right to gain the love of a tiny company of comrades, and live in their encouraging love? The plan while tempting, would prove hopelessly ineffective. We must defy the world and sally out into the midst of enmities for the sake of our convictions.

How then can we be sure of eating even our simple dinner of herbs, where love is? Where is love? Where must love be? Within us, not without. We

should be anxious not about making people love us, but about making ourselves love them. Nothing is worth getting or defending, if it involves the loss of our love for others.

The problem of happiness in marriage is not so much finding the right person, as being the right person. In the midst of this swirl of enmity, which no true man can control or escape, there must be no hurt surprise, no misunderstanding, only pity, and a desire to save. We must learn to refuse impatience, to ban all bitterness, to refuse the easy victory of others' mistakes, to love as if you would rather die than do harm to your worst foe. This is the love of Jesus, which in the midst of torture said, "Poor people, they do not know what they are doing."

Love like that. It is not important that you should know you are loved. Love like that, and you live where love is. To you who love, a dinner of herbs is better than a stalled ox. For love is your victory.

Europe Is Scared

(From page 79)

cannon, or military display on land or in the air. Italy, too, constantly calls for more men and more arms. Apparently dictators are quite as much afraid of instability at home as of animosity or aggression from abroad. By display they try to keep up the morale of the people at home and at the same time keep foreign powers at bay while they build as rapidly as possible new traditions, new spirit, and a new hope for their nation in the homeland and perhaps even in new colonial acquisitions.

So one might go on ad infinitum. Europe is definitely scared. Some fear economic insecurity and their neighbors fear national annihilation; some fear political insecurity and others interference in colonial policy. Most of the peoples of Europe are afflicted with more than one of these fears and some countries with a combination of them all. To convince themselves to the contrary nation after nation flashes its sword in the face of its neighbor and speaks to its people none too kindly about those living under other flags.

The result of all this has been as cumulative as a rolling snowball. Arms now in the possession of the nations of Europe are sufficient to spell literally "the end of our era." Is no one afraid of that? The League of Nations indeed calls some of her children "bad boys" but is apparently powerless to do any spanking. Is the church, too, unafraid or simply powerless? At the Oxford Conference last year Canon Raven and a few courageous souls de-

clared they would never again go to war or sanction war, and thus they carried to its logical conclusion the unanimous pronouncement of that entire conference that war is "sin." However the vast majority of the leaders at the conference representing all non-Roman Christianity found it impossible to stand with Canon Raven. Indeed about ten per cent of the American clergy in a national poll a few years ago expressed their conviction in terms like those of Canon Raven. Are the religious forces of the world powerless to stop war? Is it possible that the religious leaders of the world are not afraid that it may mean "the end of our era?"

On one of my last days in Europe I rode out from Paris by the road over which taxi-cabs carried the last thirty thousand reserves from Paris to the Marne front in the days of most severe crisis. Rotting tree stumps marked the area where trees planted by Louis XIV had been felled across the highway by the enemy in flight so that their French pursuers might be delayed. There lay half a hill, the other half with its occupants had been blown to bits after the enemy had tunneled hundreds of yards to place the charge. Over yonder, still covered with bushes and trees, stood a reinforced concrete gun shelter and nearby a "pill-box" which had escaped destruction. More men were killed by disease than by fighting in this section which the soldiers called "malaria farm." One by one the cemeteries began to appear and soon there were groups of them. Almost in a single breath my guide announced, "Here lie twelve thousand Frenchmen; here eight thousand Italians; here ten thousand Germans whose wooden crosses badly need repainting." Is no one afraid that there will be no one to bury the dead in the next war to say nothing of keeping the crosses over graves painted?

Belleau Woods and Chateau Thierry mark the graves of forty thousand American dead. Twice as many of our boys were sent home for the last rites. At least twenty thousand of them still lie out there no one knows where. This sight came back to haunt me as I tried to rest on the boat coming home. My deck chair neighbor, now an American citizen but then a German soldier, told me it was "just too bad" the way the Americans, unaccustomed to trench warfare, came "over the top" in formation and accordingly were mowed down needlessly and mercilessly. It is simply impossible to forget those forty thousand marble crosses arranged Indian fashion in large semi-circles round the base of the hill and the

(Turn to page 84)

The Tin Soldier Comes to Life

By John C. Heater*

Here is a plea for peace which is based upon Nevin's Organ suite, "The Tragedy of the Tin Soldier." Many times an idea such as this can be put across in a musical program where a straight presentation of peace would not be effective.

"The Tragedy and the Pity of It." Illustrated with a characteristic organ suite by Gordon Balch Nevin, "The Tragedy of a Tin Soldier."

Therefore, let us, with such a crowd of witnesses about us, throw off every impediment and entanglement of sin, and run with determination the race for which we are entered, fixing our eyes upon Jesus, our leader and example in faith, who in place of the happiness that belonged to him, submitted to the cross, caring nothing for its shame, and has taken his seat at the right hand of the throne of God."—Hebrews 12:1.*

*American Translation, Goodspeed and Smith. University of Chicago Press.

I
A MODERN parable would be essentially different than a parable of Jesus. A parable in the light of his time was an "earthly story with a heavenly meaning." A modern parable might well be an imaginative story with an underlying truth. As we consider our modern parable this morning, "The tragedy and the pity of it," we come to the story that is revealed in the illustration of our theme, as found in the characteristic organ suite, "The Tragedy of a Tin Soldier." The suite is suggestive in the four numbers that will be played, "of a touch of humour rather than descriptive of it." As the clown in the circus, with his characteristic face is suggestive of fun rather than descriptive of it, and as the suggestion of humour often covers a sad heart, so does the organ suite in the apparent humour suggested, cover a deep underlying truth that could well be used in our modern day.

The story that lies within each composition in the suite will be given first. Then the selection will be played on the organ. Following the number will come the seeming truth that is revealed in the mood of the composition.

The first composition of the suite is entitled "The Return from War." The rhythm of a heart beating high with gladness makes the marching tread of the little tin soldier as he returns to his home. The war is over and the joy of that circumstance has caught him

as he anticipates seeing the one whom he loves. His pride and courage were never so great as they are expressed in the pomp of his homeward march.

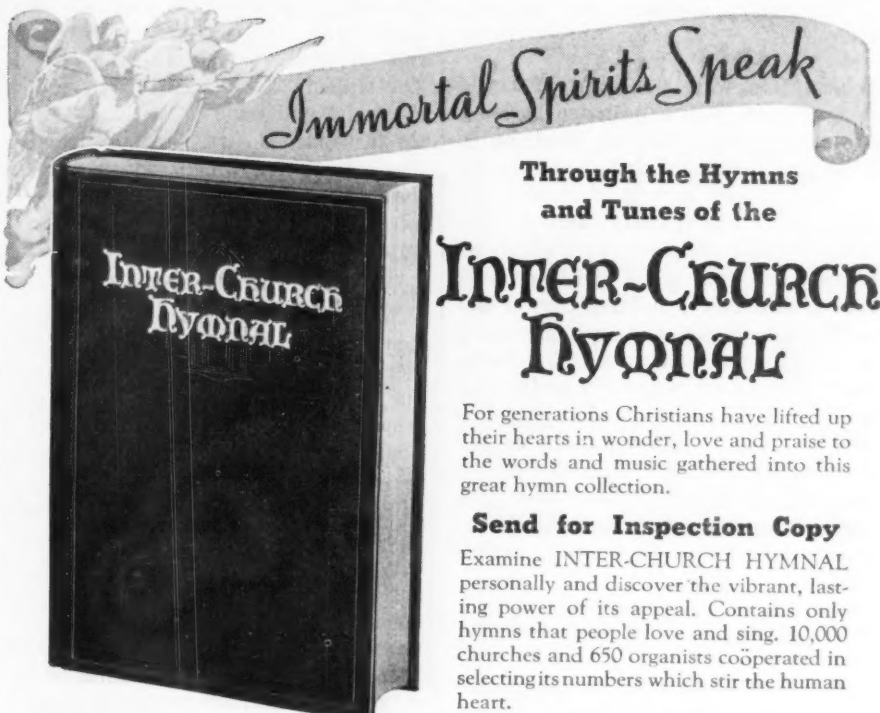
ORGAN: "The Return of the Soldier from War."

What truth can we draw from the beauty of the composition that has just been played? The high mood turns our hearts to that day twenty years ago when as students in the public schools, we looked eagerly for the return of our friends and brothers from the war.

From the hilarity of that day we turn to a more solemn truth that now engulfs us as the crowd of witnesses encompass us about seeking to guide us into the path for which they died.

Can it be that the meaning of Armistice must be fulfilled? The definition of Armistice is, "a brief suspension of hostilities." Does it mean that war must go on again and that we must fight to a finish and learn again as we learned then that there is no victory in war? The crowd of witnesses about us, whom we recall vividly to our minds, whose names decorate the bronze plates in many a city, say unto us, "it must not be again."

Twenty years have passed since that fateful day. As the years rolled on,



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the day became a day of thanksgiving. But now it becomes to us a day of burning memory. We were disillusioned. "Make the world safe for democracy." A cry that stirred many a heart. A vision of a world enterprise of liberty and freedom for every son of God. A vision too great to comprehend in its entirety and reality. But it laid hold of our hearts. It was a great principle. Men would die for it that it might be fulfilled. If death would give every citizen of the world the freedom and liberty that was theirs then death would be a small cost. Such was the thinking of the crowd that stand as witnesses in that invisible world. But today on this Armistice celebration, what should we celebrate?

II

This leads us to the second composition in the organ suite of our modern parable. The tin soldier upon his return discovers that the one whom he loved, the one who inspired his courage, the one for whom he would have died, has betrayed him. His rival, the opposite of all that he was or ever hoped to be, has usurped his place and run off with the one whom he loved. The tragedy of it bears heavily upon the heart and mind of the tin soldier. He is saddened. He becomes jealous. The composition which follows reflects the low mood to which his high spirits have fallen. He succumbs to his feeling of jealousy.

ORGAN: "His Jealousy."

What can we learn from the suggestion of the heavy mood of the tin soldier in his jealousy that has followed his discovery of disloyalty and disrespect in the one whom he loved?

The crowd of witnesses is very near to us today. We can feel their heavy mood as they look on and see how we have dissipated every ideal for which they fought, and we have run off in our evil ways with lesser things. Our memory returns to the days when we were all of a lighter mood. Our hearts beat high. Fresh in our studies of liberty and democracy we were enabled to receive the propaganda of a world safe for democracy. We held high the idea of human freedom and we well remember there was some one to champion our cause. Years have passed and the cause we believed in has died. Like leaven, in twenty years, we have forsaken the principles for which our friends and brothers died.

Our pride was too great. We stooped to its peril. Great gains in science and invention to ease man's life have turned to be used to destroy him. We manufacture and ship to all parts of the world materials of war. What must that crowd of witnesses think who

have left us their rich heritage to make the world safe for democracy? Their eyes seem to pierce the veil and burn our souls.

The nations of the world have laid hold of their individual superiority in race and creed. Deep hatreds have come to the surface. Pagan realities are inspiring men to allegiance. The exploitation of the weaker by the stronger can never be praised in all humanity or history. They who cause "the affliction of Joseph" will some day bow in deep humility. The lust of gold has ensnared us. The peril of power has usurped our hearts and that of nations and the old creed that might is right prevails in the mad race of armaments. With all of our achievements we have made in science and invention, in abundance, and in plenty, there are people who are starving and we are left in humiliation and defeatism.

In spite of these perils with which we are associated, can we forget the principles and the spirit that prompted these who are the cloud of witnesses? Each year we will remember November 11, 1918. It is not too late now to wipe the dust from our ideals and the legacies which we are heir to. We can remember and answer their appeal as they compass us about in our remembrance of them.

III

This leads us to the third composition of the suite. "The Serenade of the Tin Soldier." The organ number which follows reveals a mood of futility as the soldier renders a serenade to his loved one. The composer in a little foot-note in the composition suggests an apology to Mendelssohn for the inspiration of the theme. You will agree with him as you listen to the theme that is so familiar.

The joys of youth and of spring, the high beat of the heart and the anticipation of happiness that accompanied him on his return are turned to ashes as the little tin soldier sings his farewell serenade and dies.

ORGAN: "His Serenade."

What can we learn from this serenade of futility? "Therefore, let us, with such a crowd of witnesses about us, throw off every impediment and entanglement of sin and run with determination the race for which we are entered, fixing our eyes upon Jesus, our leader and example in faith." The crowd of witnesses have a message for us. Let us hear their serenade. It is the song of the futility of war to solve the ills of the world and of mankind. They tell us that war is mankind's greatest enemy. War must be stopped or it will destroy humanity. Their strength comes as a prayer,



WITHOUT ATTENTION IT DIES

when we hear them speak in unison.
Deliver us from the fear of having
died in vain.

Shun propaganda as you would
poison.

Look deep into the facts and ills of
mankind.

Forget not the loyalties and pro-
fessions of peace that we have made.

At peace conferences send more than
military experts.

Let not the demagogues declare that
their nations have renounced war,
while you can hear the riveting ma-
chines in the navy yards work over-
time and the munitions makers carry
the nation's wealth of manhood to
death while they line their pockets
with profits.

"Stop the next war now."

Let national security be based on
friendship and brotherhood and a no
foreign war crusade.

Say not that bayonets and patriot-
ism are synonymous.

Speak the word of Christ, "God is
our Father."

"Who is the patriot?"

He who lights the torch from hill to hill
Or he who kindles on the heights
The beacons of a world's good will?

Who is the patriot?

He who sends a boastful challenge
o'er the sea

Or he who sows the world with
friends

And reaps a world fraternity?

Who is the patriot?

It is he who knows no boundary, race,
or creed;

Whose nation is humanity, whose
countrymen

All souls in need." (Selected)

That is the serenade of the crowd
of witnesses about us today. We may
listen, or we may turn our ears away.
If we hearken not we shall some day
hear instead the funeral march of
civilization.

IV

This leads us to the final number in
the organ suite, "The Funeral March
of the Tin Soldier." The slow move-
ment of the procession is caught in
the rhythm of the march of death.
Deep sadness engulfs the mood of the
composition. The tragedy of the tin
soldier stirs our pity and our love. The
tragedy of it. The pity of it. A little
soldier in glorious hope, with heart
beating high, returned to find that the
one whom he loved has betrayed him.
He is saddened by the discovery. His
sadness turns to jealousy. As a final



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tribute he serenades his sweetheart and dies singing. And now the funeral march, the inglorious end of one who should have at least been given the respect and devotion that was due him. A fitting finale, the pity of it. Using part of the thematic material of the first number, the composer brings the suite to its close in a grief-laden minor development.

ORGAN: "The Funeral March of the Tin Soldier."

What shall we learn from this mood of grief and sorrow? The tragedy and pity of it, if we learn not the lesson of the crowd of witnesses who beckon unto us this Armistice Day.

Another war and civilization will die. May it never be that we shall have to enlist in the cause of war. Let this be the funeral march to all of our "impediment and entanglement of sin." Let us ask for the great cause of Christ, "the brotherhood of all mankind and the Fatherhood of God." Let us be resurrected to his peace upon earth, in his kingdom.

Oh, you who gather about us as the great crowd of witnesses, may we never give reason that you shall have died in vain. You taught us brotherhood. Years ago you pledged your enlistment because you loved your God and country. We pledge this day anew and enlist in love to Christ and to humanity. You gave your life and to us you passed the legacy of freedom. Oh, the tragedy and the pity of it if we give not our one gift.

"There's but one gift that all our dead desire,

One gift that men can give, and that's a dream,
Unless we too can burn with the same fire

Of sacrifice, die to the things that seem.

Die to the little hatreds; die to greed;
Die to the old ignoble souls we knew;
Die to the base contempts of sect and creed,

CONFESSIOAL SYNOD WARNS AGAINST TAKING OATH

London—The Confessional Synod of the Evangelical Church of the Old Prussian Union clarified its attitude toward the oath of loyalty to Hitler as the September 30 deadline for taking the oath approached.

In a statement to the public, the Synod warned that pastors should only take the oath on the understanding that it does not conflict in any way with their ordination vows.

The statement declared that "in the case of any oath in which appeal to the name of God is made, nothing should be promised or affirmed before God, nor shall his help be invoked for anything which is contrary to his revealed will. This applies to every oath which an Evangelical Christian may take."

The statement also strongly emphasized that "in taking the oath of loyalty to the Fuehrer, no recognition is implied of the present state church regime, which is against both Scripture and Creed" and makes it clear that "any pastor who has taken this oath is bound solely by his ordination vows in the exercise of his ministry."

The Synod decided to communicate its statement on the oath to Adolf Hitler.

And rise again, like these, with souls as true.

Nay (since these died before their task was finished)

Attempt new heights, bring even their dreams to birth;

Build us that better world, Oh, not diminished

By one true splendor that they planned on earth.

And that's not done by sword, or tongue, or pen,

There's but one way. God make us better men."

(Alfred Noyes)

Europe Is Scared

(From page 80)

splendid monument erected to their memory. And when total losses of life in the recent world war are estimated the number is beyond the comprehension of most of us. Is this price for the privilege of wearing color and braid not exorbitant?

Near Chatteau Thierry we found trenches undisturbed all these years save as the rains had rounded their gaping lips. Everywhere barbed wire protruded greedily apparently oblivious to the fact that for the time being at least the world had ceased to feed their strongest men into its claws. Here lay hand grenades unmolested for twenty years. In every hill sharp pieces of broken and twisted steel still lay partly buried, mute evidence of the fiery hot death-dealing missiles which once shrieked through the air there. I chose several pieces for my boys and came away with a heavy heart.

Just yesterday a friend of ours told my boys of eight and ten of his days in Belleau Woods and described for them how such a small piece of steel from an exploding shell could sever an arm or deal death itself. Now that they have heard of some of the grim realities of war and actually handled some shrapnel my boys think that Bobbie next door is so foolish to want to die as a soldier just so that he may have twelve shots fired over his grave at his death. Frankly I'm still afraid for my boys and Bobbie and Wotan and Reginald and Pierre. In my most idealistic moments I dream that their elders may have their minds and hearts so infused by the spirit of the lowly Galilean as to make our world a place in which these mere boys now, all of them, may have an opportunity to really give their lives heroically, in sacrifice if need be, but constructively and never needlessly and wastefully.

Isaac Watts

Father of Hymnody; A Talk to Boys and Girls

By H. L. Williams

IT may seem amusing to us. But it was not so funny to a lad of five or six years who was about to be punished for laughing during family prayers. That was a serious offense in the well organized Puritan home. The lad confessed his lack of respect but said that as he was kneeling a mouse ran up a rope near the fireplace. He could not restrain from making a verse about it.

"A mouse for want of better stairs,
Ran up a rope to say his prayers."

The year must have been about 1680. The boy was little Isaac Watts who was destined to become the creator of our modern hymnody.

The punishment for this verse making did not cure him of his longing to make "rimes." It was just a few years later—he was still a small lad—when he criticized the hymns which were being sung in the dissenting meeting house at his home town, Southampton, England.

"If you think you can do any better, why not try it," taunted his father. "I will," said the boy.

He sat down and wrote his first hymn, "Behold the Glories of the Lamb," which now appears but in few books. It was evidently appreciated by the congregation. He was asked to write another, and then another. For some time young Watts prepared a new hymn for each Sabbath. Hymns came from the mind and the heart of this man by the dozens; by the hundreds. At the end of his twenty-second year he had written 110, in the next two years another 144. During this period he was also preparing himself for the Christian ministry.

Heritage equipped Isaac Watts for his religious career. His father was a dissenter and a schoolmaster. His father before him had fled from the persecutions in France to take refuge in friendly England. But England was not so friendly to Protestants as had been hoped. Watts' father was both imprisoned and banished for his faith. When Isaac was a baby in arms, his mother, more than once, sang him to sleep as she sat outside a window of the Southampton jail where his father was imprisoned for his faith. The spirit of these stout-hearted parents may be seen by a letter which the father later wrote to his family when he was under banishment from the country.

"My children, pray God to give you a

knowledge of the truth, for it is a very dangerous time you are like to live in."

There is here no prayer for material blessings. "A knowledge of truth" is that which is sought.

Combined with this ancestry was an unusual precociousness. Our young dissenter read Latin at four and Greek and Hebrew a few years later. He devoured books which required concentration on the part of his elders. With it all he possessed a graciousness of spirit which was most pleasing.

Up to the time of Watts most of the singing in churches had been "Psalm singing." Indeed most of the people felt that any tendency to use hymns was an offense against God. The Psalms had been good enough for David and they were good enough for them. Isaac Watts made a very good answer to this criticism. He simply asked what the people would think if David had refused to sing any hymns, except those written by Moses. He pointed out that the spirit of the Psalms, at best, was the spirit of the Old Testament.

"Why must I join with David in his Legal and Prophetic language to curse my enemies when my Saviour by his sermons has taught me to bless them? . . . David would have thought it very hard to have been confined to the words of Moses and sung nothing else on all his rejoicing days but the drowning of Pharaoh in the fifteenth chapter of Genesis."

Yet Watts tried strictly to keep all of his hymns on Bible themes and thoughts. Many of them were paraphrases of the Psalms. For instance take the nineteenth Psalm. It begins, "The heavens declare the glory of God and the firmament showeth his handiwork." Watts interpreted it in this way:

"The heavens declare thy glory, Lord,
In every star thy wisdom shines;
But when our eyes behold thy Word
We read thy name in fairer lines."

Take that hymn, one of his best known:

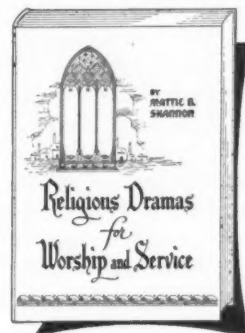
"Jesus shall reign where'er the sun
Does his successive journeys run;
His Kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

This is based upon the seventy-second Psalm: "In his days shall the righteous flourish, etc."

But he did not keep to Psalms. New Testament themes were used as the basis of his verses. Witness that one, so well known, "When I survey the

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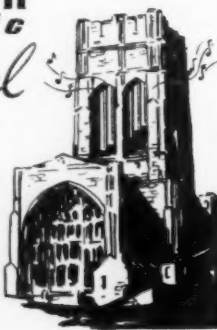
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wondrous cross," and the Christmas hymn, "Joy to the world, the Lord is come."

Some of the most interesting verses of Watts belong in his poems and hymns for children. With his contemporary, John Bunyan, he thought that morals and religion might be indicated by simple verses. Not all of them have the beauty of his cradle song: "Hush my dear, lie still and slumber," which has lulled so many little ones to sleep. Some of these verses are purely doggerel for educational purposes. Witness:

"Let dogs delight to bark and bite,
For God hath made them so;
Let bears and lions growl and fight,
For 'tis their nature to.

"But children you should never let
Such angry passions rise;
Your little hands were never made
To tear each other's eyes."

Or this one which is so well known even to our day:

"How doth the little busy bee
Improve each shining hour,
And gather honey all the day
From every opening flower."

Watts made possible the hymn age which is to follow. The Wesleys of the coming generation will pick up where he has left off. He has ploughed the ground for the hymn. While his verses have been called "theology in rime" it is a broad and tolerant Christianity. Jeremiah Bascom Reeves says of Watts in *The Hymn as Literature*:

"At a time when Puritan strictness and rigor were increasing without the deep Puritan piety, Watts stood for gentleness, charity, and freedom. In that age of conformity, he was vigorously independent, staunchly loyal to his own opinions. In an age of Congreve, Wyeherley, Butler, Gay and Swift, Watts was developing a warm and devout religious life. . . . He stands out as a loyal figure in times of very lax ideas, and a gentle and kindly man in an age of cold cynicism."

Watts was born in 1674. He died in 1748. Hundreds of his published hymns are not known today. Some have been eliminated by changing theology. But he still has a large place in most hymnals. The past several years have seen several new hymnals issued. Look through the indices of these. You will be surprised to find how large a space is given to this man who began his life in the latter part of the seventeenth century.

THE SAME CHRIST

That is a beautiful story that John gives us in the latter part of his gospel. Peter, with a few of his friends, has returned to his old vocation of fishing. They toil all night, but catch nothing. In the early morning, as they come in from their fruitless labors, they see somebody standing on the shore. At first they do not recognize him. It is the gloaming of the early morning. Then, a question is shouted to them across the waters. It was a question that made their hearts beat quicker: "Lads, have you caught anything?" He is still interested in their interests, just as in the old days. When they tell him of their failure, he tells them how to cast their net so as to be successful.

Then, when a little later they reach the shore, dragging their net full of fish, they find that a fire has already been kindled, and that breakfast is being prepared. "Come and break your fast," he says a moment later. How beautiful it all is! This amazing Christ who has just conquered death and the grave still has time enough and love enough to give himself to the lowly task of preparing breakfast for a little handful of hungry fishermen who have just come in from a fruitless night of toil. And the Christ we see here is the same yesterday, today, and forever. He is the Christ who is interested in our commonplace selves and in our daily joys and sorrows. From *Sermons from the Miracles* by Clovis G. Chappell; Cokesbury Press.

Rebuilding the Walls of Jerusalem

A Money-Raising Scheme That Worked in a Small Church

By E. Lester Ballard*

"TRIED and proved" is the method by which a plan is found practical. Such was the case with an original money-raising scheme attempted at the Methodist Protestant Church of Asheville, North Carolina. This church is composed of 150 members of meager circumstances, a third of whom live out of the city, and over half of the remainder are not wage-earners.

About \$100 was needed to meet the deficit in current expenses by the end of the first half of the year. The Joash Chest plan had been used more or less successfully in the past, but that has been overworked in many churches. Not until the pastor presented the idea of "Rebuilding the Walls of Jerusalem" was any plan of procedure adopted.

The scheme was based on the Biblical account of the rebuilding of the walls by Nehemiah during the Persian supremacy. It was symbolic of the renewal of the financial walls of the church.

Five or six weeks before the date set for the completion of the plan, cardboard banks were given to every resident member, including children. Over 100 were distributed. Instructions given were: To fill them as full as possible with self-denial gifts above the amounts regularly contributed to the church; to keep account of the amounts deposited; and to be prepared to return them on the date set; five weeks hence.

During the week prior to the culminating event, a copy of the following mimeographed letter was mailed to each member:

Christian Friend(s):

The days are few now, until the "Rebuilding of the Walls of Jerusalem,"

Sunday, May 22nd, 11 a. m.

The building stones will be the offering boxes you received from your steward several weeks ago, filled with your sacrificial offering. The work will be done before your very eyes!

When your name is read, you will bring your box forward, state the amount it contains, and it will constitute a building block. This will be used to build up our financial wall.

If there is no response when your name is called, a breach in the wall will be caused, and a block with your name on it will be placed where the breach occurs.

ONE HUNDRED DOLLARS EXTRA IS NEEDED

*Pastor, Methodist Protestant Church, Asheville, North Carolina.

Do These Things:

1. Fill your box as full as you are able. Give at least \$2.00.
2. Keep account of the amounts you put into it.
3. Bring it with you next Sunday morning. (Send it, if you cannot possibly be there.)

Let us make this 99 per cent successful. It will take 99 of our 100 resident members, including *you*. Don't be the one to fail.

For Christ, His Church, and the Kingdom.

(Signed)

E. Lester Ballard, Pastor.

On the preceding Sunday, the pastor preached from the book of Nehemiah, using as his subject, "Faith and Work Rewarded;" as the Scripture lesson, Nehemiah 6:1-16; and as the text, Nehemiah 4:6.

When the hour arrived for the building of the miniature walls, a home-made wooden archway and gate was set in the front-center of a large table, placed just outside of the altar rail. The chairman of the Board of Stewards read the names of the members, who came forward, told the treasurer at one end of the table the amount contained in the boxes, handed them to the two boys who built the wall.

If no response was made to the calling of a name, the church secretary, sitting opposite the treasurer, wrote the name of the delinquent on a block of wood the same size as the banks, on which was printed the word "Breach" in red letters. The significance of this was that the delinquent kept the treasurer's account "in the red." These blocks were placed in the wall instead of the banks.

After every name was read, the treasurer totaled the amount received, as given verbally by each contributor, and informed the congregation that the total was approximately \$80. During the week, more boxes were received, the contents of which increased the sum to about \$100.

In celebration of the achievement, one night during the next week, a covered-dish supper, followed by a social program, was enjoyed by members and friends, and all declared the venture a certain success.

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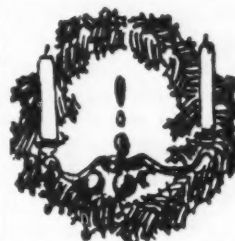
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CHURCH AND SUNDAY SCHOOL SUPPLIES

Funerals: Their Origin, Traditions and Modernization

By Thomas H. Warner

THE writer has a vivid recollection of the first funeral service he conducted. It was in Michigan. Before breakfast one morning a man called at the parsonage and said his daughter, a girl of sixteen, had died and they wished to have the funeral that day. He said the editor of the local paper, who was the only person in the small town who had a camera, was going out to take a picture of the dead girl and I could ride with him. So off we went into the woods with the temperature below zero and the ground blanketed with three feet of snow.

The home was a one-room cabin. It was crowded and a meal was cooking on a red-hot stove. The picture was taken and the service followed, during which the mother fainted. On the return journey we lost our way and did not reach home until nightfall.

Another funeral scene in the same parish is just as vivid. Near the town there lived a blatant atheist, a disciple of Ingersoll. His wife died and his daughter, a member of the church, arranged for a service. She said she did not know whether her father would be present or not. He refused to come into the house for the service. The grave was on the farm a short distance from the house. During the committal he sat on a rail fence, apparently the most disinterested person there.

It is a far cry from these crude burials to the modern funeral. As a booklet, *Funeral Facts Everyone Should Know*,¹ says: "Funeral customs have changed more in the last quarter of a century than during any other period. The atmosphere of gloom deliberately and artificially created in the funerals of fifty years ago has vanished."

TRANSLATION OF AN OLD ENGLISH INSCRIPTION

Man come & see how shall all dead be
When you come distrained & naked:
Naught have when ye away go:
All is weariness because of care:
(Except for?) God's love we have
nothing ready
Under this grave lies John the smith
God give his soul heavenly peace.

One of these depressing customs was the wearing of mourning. In his book, *A History of Mourning*,² Richard Davy says: "Although tradition has not informed us whether our first parents made any marked changes in their scanty garments on the death of their near relatives, it is certain that the fashion of wearing mourning and the institution of funeral ceremonies and rites are of the most remote antiquity. Herodotus tells us that the Egyptians over three thousand years ago selected yellow as the color which denoted that a kinsman was lately deceased." He says further that various colors were used in different parts of the world, ranging from white to black and from sky-blue to scarlet. The wearing of mourning is now obsolete.

Burial and Cremation

Until recent years there was no question as to how the body should be disposed of after death. Earth burial was the universal custom. Coffins for burial have been in use less than 200 years. Before that time the corpse was placed in the "parish coffin" for the service, then it was removed and buried in a

shroud. Some of these coffins were in use for two centuries.

A modification of earth burial is the placing of the corpse in a mausoleum. Single mausoleums date back to that of Mausolus, erected by his queen, Artemisia, 353 B. C. But community mausoleums are a recent innovation. They are concrete reinforced structures faced inside and out with stonework. The construction was patented in 1907. City and county rights are sold to local associations and the crypts are sold to individuals by subscription. The cost of a crypt is from \$350 to \$500. Their number is rapidly increasing. It is claimed that the bodies placed in them become practically mummified in time.

Cremation is growing in favor. The principal reasons for this are sanitation and economy. But cremation is not permitted by the Catholic Church or the Orthodox Jews.

Cremation was first discussed in the United States in 1873. The first crematorium was erected in 1876 by Dr. F. J. LeMoyné primarily for the cremation of his own body, but it was put to immediate use. In 1900 there were only twenty-six crematories in the United States with three in construction. Cremation urns range in price from \$25 to \$1,500, and the rental of space in a columbarium costs about as much as an ordinary grave. Some directors in the West use caskets for cremation services somewhat as the "parish coffins" were used two centuries ago. This makes it possible for them to keep the funeral expenses as low as \$50.

"Cremation," says one writer, "is the quick, sanitary, beautiful way of returning the dead body to its borrowed elements." Another writer says, "Anyone who has officiated at these chapel

1. The National Casket Company, Boston.

2. In the John G. White Collection, Cleveland Public Library.

cremation services can testify to the quiet, the comfort, the freedom from exposure to the weather and the refined appropriateness of urn burial as contrasted with services at an open grave."

An English clergyman, the Rev. Joseph Halsey, wrote this committal form to be used at his cremation: "To the God from whom he came we commend this our friend and brother in humanity, trusting that what in life he has done amiss may in death be forgiven and forgotten: that what in life he has done well may in death be borne in remembrance. And so from our human love into the peace of the Divine love we commend him, leaving him with the God from whom in our turn, when we come to depart whither he has gone, we hope to receive like pardon, forgiveness and peace. In God's hands, to God's mercy and love we leave him. Amen."

Simplicity

In recent years a desire for simpler funerals has been developing. Writing out of the experience of many years in the ministry, the Rev. Walter Howard Moore suggested in an article in the *Congregationalist* that while funerals are necessary, modern customs are not. He said the aim of the service should be the conveying of assurance and comfort to the bereaved, it should be designed to minimize the things that hurt. At the time when the bereaved are least able to bear it, they have to endure the strain of not only sympathetic friends, but the curious glances of comparative strangers during the service. Then there is the ride to the cemetery, the arrival at the grave and the agony of the lowering of the casket. "Surely none of these proceedings can be called comforting or healing."

He suggested that it would be much better to have private services, and that during the day of burial and those succeeding the family should have the quiet, unobtrusive ministrations of the minister and close friends. Then, after the family has had time to regain its poise and when the heartache has lessened, a memorial service should be held. This would insure to the bereaved the greatest good and would emphasize the spirit rather than the body.³

He said that those who will arrange for this type of service for themselves, or the family that will so arrange, will help to break a bad custom and to inaugurate a newer and better one. To the objection that this would injure the business of the director, he replied that by the proposed change he would be performing a needed and honorable service rather than directing a show.

But apparently the general public is

not yet ready for any radical change in funeral customs. Writing in the *Christian Century*,⁴ Hugh Stevenson Tigner tells of the action taken by the ministers of Middletown, New York, with regard to modern funeral customs. He says they were aware of the problem of funeral costs, but they were interested more in the esthetic and moral aspects. A committee reported in substance as follows: We believe that the disposal of the dead should be without ostentation, without emphasis upon the corpse, without unnecessary lacerations of the grief of those involved and without a crushing financial expense. Their specific recommendations were that the body should be disposed of as quickly after death as convenient; that the casket be closed before the service and remain closed; that instead of the procession to the grave and a committal service a friend accompany the body to the cemetery and see that the wishes of the relatives were carried out; that respect for the dead and fine funerals have no connection whatever.

Their proposals met with bitter hostility. The business men resented their action, they were sharply criticized by their parishioners and clergymen were brought in from other towns to conduct the funerals.

Cost of Funerals

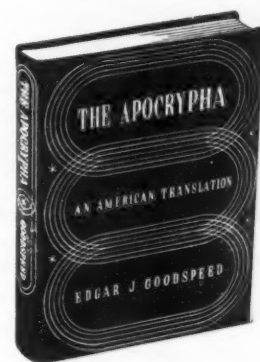
The high cost of funerals has aroused much criticism. The directors are aware of it. In a book written for funeral directors, *Thirty Thousand Adventurers*,⁵ F. A. Manaugh says: "Wealthy clients are curtailing their outlay. . . . No longer does the appeal to false pride have the effect on the buyer mind that it once did. . . . Something must be done."

One director says that they are looked upon as robbers and yet they make no more than a poor living. A study of 600 funerals showed that 47 per cent were conducted at a loss, while in 53 per cent the director came out even or made a profit. A more recent study of 7,581 funerals showed a net profit per funeral of \$23.95.

In the early days funeral expenses were quite low. There were no paid undertakers, the coffin was made by a local cabinet maker, the corpse was laid out by the neighbors, the necessary arrangements were made by friends and transportation to the cemetery was furnished by those who had conveyances. The change began about sixty years ago.

Now undertaking is a big business. According to the United States Census Bureau over 2,000,000 people die annually in this country. If the average funeral expense is \$300 the yearly bill would be over \$272,000,000. It is

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The University of Chicago Press

5750 Ellis Avenue, Chicago, Ill.

3. Objections have been raised to the use in the committal service of any reference to the resurrection of the body, on the ground that it is likely to perpetuate that belief.

4. October 13, 1937.

5. Times-Mirror Press, Los Angeles.

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claimed, however, that this figure is too high and that approximately 1,400,000 die yearly and that somewhat less than 1,000,000 are buried in modern caskets.

According to a survey made some years ago, the average cost of 7,871 industrial policy-holders' funerals was \$363 while the average policy was only \$308.

A tabulation of details of 6,594 funerals in the Metropolitan New York area during 1937, from data furnished by funeral directors, shows that the average cost was \$317.16. The figures further disclose that the average total funeral bill including, in addition to the funeral director's service and merchandise charges, all the various items of cash advanced by the funeral director, averages \$421.30 in this same area.⁶

What are the reasons for the high cost of funerals?

It is claimed that there are too many directors. In 1880 the average deaths per undertaker were 194; in 1920, 56. Some directors average only one funeral a week and some only one a month. An authority says that probably one-third of the directors could be eliminated and the public still be well served.

Undertakers advertised at an early date. Here is an advertisement that

appeared in the eighteenth century:

"Eleazar Malory, Joiner at the Coffin in White Chapel, near Red Lion Street end, maketh Coffins, Shrouds, letteth Palls, Cloaks and Furnisheth with all the other things necessary for Funerals at Reasonable Rates." Today the advertising is clever and persistent. A leading mortuary spent in one year \$15,445.91 for advertising.

The use of funeral homes is a recent development. Formerly funerals were conducted at the home of the deceased or at a church. It is estimated that a complete funeral home may require an investment of between \$50,000 and \$200,000.

Embalming was practiced in ancient Egypt. It was first used in the United States in 1875, and is now almost universally practiced except in the South. It is claimed that it is a highly scientific operation and can only be performed by experts.

The caskets now in use are beautiful but costly. Of course there are those who prefer an expensive casket. It is said that when Sarah Bernhardt was advised that if she wished to live she must give up acting, she replied, "They say I am to die, so you may send me a coffin." She stipulated that it should be made of rosewood with handles of solid silver, which she later had changed to gold.

The custom of sending wreaths is of recent origin, it was quite unknown in the middle of the nineteenth century. A florist estimates that the average expense is \$50. The Catholic Church discourages this practice by not permitting any flowers to be carried into the church.

It is claimed that exorbitant prices are charged for the use of automobiles at funerals. Owners' associations and drivers' unions control the price.

If a singer is engaged the director includes the fee in his bill. Some directors also include a fee for the minister. In most cases a honorarium is paid to him in some way.

Enormous profits have been realized by the stockholders of city cemeteries. Commercial exploitation has been employed in the sale of lots. The same can be said of mausoleums. Many cemeteries realize enough from the sale of accessories to pay the entire cost of maintenance.

The erection of monuments adds considerably to the total cost of the funeral bill of the country.

Often the relatives are partly responsible for the high cost. They object to going to a low-priced director for fear their acquaintances will say it is a cheap place and that they are trying to save on the funeral expenses. It has been pointed out that the poorer Jews are usually economical, while the Irish

⁶6. The Embalmers' Monthly, August, 1938.

and Italians are inclined to be extravagant.

But the trend is toward economy. A city director advertises: "Money spent unnecessarily for funeral expenses deprives the children of clothes, food and education." That is good sense. In its booklet, the National Casket Company says: "There is a wide variety of caskets and what should be paid should be governed entirely by good judgment. To purchase a casket so high in price that it will mean future denial to the widow, children or other heirs is misguided sentimentality." But it goes on to say: "On the other hand, there is a certain standard of living to which each is accustomed. To fall below this—unless for urgent need of economy—is just as deplorable as the other extreme."

How much should a funeral cost? Most Employers' Liability Acts allow \$100 for burial. This is probably the irreducible minimum. How much higher the cost shall be only the relatives can determine. There is a wide range of prices. A city director advertises: "Complete funerals from \$100, \$125, \$165, \$195, \$265 and up."

A significant movement has been started in Iowa. According to the Co-op League News Service, Iowa farmers who felt that the excessive costs of funerals placed a too heavy burden on family finances, organized burial co-operatives. In an article in *Consumers' Co-operation*, Reuben Schakel, president of the State Federation of Co-operative Burial Associations, said: "In September, 1929, a group in and around Pella met together to consider what could be done about the high cost of funeral service and caskets. It seemed to them that they were being taken advantage of at a time when their bargaining power was at its lowest ebb."

With 350 families signed up the first burial co-op rented a building, employed a licensed embalmer, bought a complete line of caskets, a hearse and other necessary equipment and started service. Three years later a beautiful funeral home was purchased and today the membership has increased to 869 families. The complete cost of the least expensive funeral is \$97 and the most elaborate \$172. Nine other associations have been organized in the state and a State Federation created.

In order to meet what they called "the untruthful propaganda spread by the organizers" of these associations the Minnesota Funeral Directors' Association published this statement:

In a consolidation of statistics gathered on funeral sales (standard adult cases) in twenty-seven Minnesota counties, scattered throughout the state, the following information is revealed, showing a total of 8,708 funerals: ⁶

975 funerals up to	----\$100,	11.2%
1,206 funerals,	\$101 - \$150,	13.8%
1,758 funerals,	\$151 - \$200,	21.3%
1,559 funerals,	\$201 - \$250,	17.9%
1,188 funerals,	\$251 - \$300,	13.6%
770 funerals,	\$301 - \$350,	8.8%
616 funerals,	\$351 - \$400,	7.1%

Minister and Director

What is the relation between the director and the minister? Ministers should know that if they make the arrangements for a funeral the director can hold them responsible for the bill.

In the booklet already quoted we are told that the director is worthy of confidence. When death occurs he should be called immediately. He will arrange for the death certificate and procure the burial permit. He will also arrange for the opening of the grave and provide transportation. In short, he will take charge of all arrangements down to the smallest details.

Most of the directors co-operate with the minister and respect his wishes. But not all. Some are dictatorial and try to boss the minister.

The funeral of a business man was arranged. He was a church member and a mason. The minister officiated at the special request of the wife. The masons were to participate. Just as the service was about to begin the director said to the minister in a loud whisper, "Cut it short." The next day the minister wrote to him and said that in his opinion, when he had consulted the family, it was for him and not for the director to decide the nature of the service. Was he right?

The Advisory Committee on Burial Survey was formed in May, 1926, to undertake an independent study of burial customs and costs. It was made up of clergymen, physicians, lawyers, social workers, journalists and funeral directors. John C. Gebhart was engaged as Director. The findings were published in 1928 under the title, *Funeral Costs*.⁷ That was ten years ago, but its conclusions are approximately valid today. Another informative book is *Funeral Management and Costs*,⁸ by Quincy L. Dowd.

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BOOK BROADCASTINGS

What the Writers Have to Offer

Church and Society

The Kingdom of God and History. An Oxford Conference Book. Willett, Clark and Company. 217 pages. \$2.00.

This is one of a series of books growing out of the studies of the Oxford Conference. In these times there is no more pressing nor difficult problem than the task of formulating for our age a Christian philosophy of history. Seven eminent scholars from both sides of the Atlantic have considered this theme in this volume, all writing upon the same subject but each from his own approach.

The opening dissertation by H. G. Wood of England is brief and largely introductory in nature. C. H. Dodd of Cambridge in the next chapter deals primarily with the development of a philosophy of history in the Bible and in the early church.

Edwyn Bevan of Oxford goes into greater length in his discussion, which is quite profound but not always quite clear and logical. For instance he makes the assumption that in all the sub-human nature God's will is perfectly done. It is hard for your reviewer to apply this assumption to the activities of a man-eating tiger. There seems to be a tendency to blame God for too many of the things that happen in the world. We do not agree with his attitude toward the social gospel, for he rather holds that its main purpose is use as bait, "showing our interest in men's temporal needs the church may lead them to seek their eternal good." He concludes with the following thought: "A better society on earth is a possibility, it is right to strive for it, * * * It is the heavenly hope which is essential to Christianity."

The average liberal American minister will naturally find the discussion by Eugene W. Lyman of Union Seminary more to his liking. This chapter begins with a survey of the types of philosophy of Spencer, Fiske, Lessing, Hegel and Dewey. It is his position that in contrast to the evolutionary optimistic philosophy of progress the Christian philosophy stands as one based upon a covenant with God who has revealed eternal values to men. Consequently, "the Christian view of history is a dynamic one, according to which historic events have a positive meaning from the standpoint of eternal values." The Christian philosophy of history transmutes and transcends the evolutionary optimistic view of progress.

Paul Tillich, the great German scholar who is now at Union, says that he is writing from the standpoint of religious socialism. A few choice quotations will reveal something of his position. "For the Christian interpretation of history salvation is the meaning of world history." "But salvation

is not the same thing as world history. Primarily and above all salvation is judgment passed upon world history." Nationalism, which is neo-paganism, is the modern equivalent of demonic forces opposed to Christianity. "The question of history has a final answer: the Kingdom of God."

Here is a work that is not easy reading; not because of the fault of the writers, but because of the depth of the subject. The thinking minister will do well to study and digest this book, but after reading it he will be aware that the last word upon this theme has not been said and cannot be said at this time.

C. W. B.

The Quest for Religious Realism, by Paul A. Schilpp. Harper & Brothers. 197 pages. \$2.00.

There are questions vital to the place and function of religion in the world of today which must be answered with all the candor and honesty that religious thinkers can give. The author of this volume presents in this study trenchant criticisms and strong affirmations that are certain to be discussed in circles where courageous thinking on religious problems is admired.

The author, who is at present associate professor of philosophy at Northwestern University, gave in the winter of 1938 the Mendenhall Lectures at DePauw University. This volume contains those lectures which centered about a series of timely topics important for our times. Taking as his subtitle for his lectures "Some Paradoxes of Religion" Dr. Schilpp asks six questions: Can we be open-minded and deeply committed? Can we "gain the world" without "losing our soul"? Can we be patriotic and Christian? Can we "save" ourselves and others? Can we be religious and intelligent? Can God be "wholly other" and our God? Our author reminds us that these questions are to be considered against the background of two major considerations. The first consideration is the fact that the world during the past two or three decades has destroyed much of the optimism built up through previous decades. The World War blasted all these hopes which were being gradually grafted into our civilization. The second major consideration which our author makes in discussing these questions is to keep in mind this question: What can religion say to and do about such a world? It may go without saying that the author could not have written these chapters if he did not have a strong affirmative conviction in answer to this last question. Surely our author shows us that knowledge can be used in such a manner that by the deeper processes of thinking the paradoxes of life can be solved.

W. L. L.

Preachers and Preaching

Pastoral Adventure, by Clarence H. Reese. Fleming H. Revell Company, New York City. 205 pages. \$1.75.

This volume is the autobiography of the rector of St. Matthew's Church, Francisville, Philadelphia. Born on a Maryland farm where he had to milk eighteen cows and do other chores, Mr. Reese worked his way through business college. After securing a \$4 a week job, he followed successively into positions in a railroad office, government service and finally the ministry. The author describes his days at seminary which to the lay reader would give a feeling of surprise. The fist fight which was averted between the "high churchmen and the low churchmen" would remind one of the philosopher's statement that "creeds destroy the spirit." The reviewer was interested in the author's attitude toward the seminary which he says "instead of strengthening faith, destroyed it." Many of the honest students of Christianity today who are in earnest concerning the truth of the Church, the Bible and tenets of the Christian faith are not so quick to condemn those who may have views at variance from the majority of believers.

The author follows the events of his life through his service in the World War. He describes the fighting at Saint Mihiel and at Meuse-Argonne which to a thinker like Leo Tolstoy would be somewhat puzzling. The author's stories of his return to Saint Matthew's on October, 1919, and his work in that parish form the last five chapters of the book with sixteen chapters. His problems with church attendance, the work of the young people and church organization make the reader feel that after all there are other ministers beside himself who are seeing and attempting to answer to the best of his ability the demands of the Christian ministry.

W. L. L.

A Preacher's Note-Book by Paul B. Bull. The Macmillan Company. 589 pages.

The title page bears the following description of the book: "Outline sermons and illustrations for every Sunday and Holy Day in the Church's Year." The author is an Anglican minister, pastor of the Community of the Resurrection, Mirfield, England.

A rather unique system is followed in this book. Each sermon in outline fills two pages. The illustrations are noted by number and are found in a section devoted to them. The illustrations are also indexed by subjects in the back of the book and there is as well an index of Scripture passages. A great wealth of material is contained here, with the illustrations on the whole being

of higher quality than the sermon outlines. A pronounced Anglo-Catholic bias is in evidence in a number of the sermons.

C. W. B.

Sins of the Saints by G. D. Rosenthal, M.A., D.D. Harper & Brothers. 207 pages. \$1.75.

Occasionally a book is published which, in a manner thoroughly legitimate, opens up a mine of sermonic suggestions for ministers. This is such a book. The author, an Anglican clergyman for the last thirty years, is vicar of St. Agatha's, Birmingham, and is known already through several previous books on the Christian faith. In fourteen chapters he treats those vices of the spirit which are apt to entrap the Christian believer, all the more so because common opinion does not strongly condemn them as sins or even classify them as sins; for example, the controversial spirit, unwillingness to forgive, depression and ingratitude. Dr. Rosenthal has a gift of telling the truth about human nature as it may be found in the Christian fellowship in such fashion that the hearer (or the reader) does not take offense, but puts himself or herself under condemnation.

In each chapter, after a relentless analysis of the particular vice of the spirit of which he is writing, the author shows how such a vice may be overcome. When a very profound knowledge of the spiritual pitfalls of mature men and women is added to a rich compassion and a gift of expression both racy and charming the result has much to offer ministers. After reading such a series of straightforward sermons on character or its lack ministers will find themselves working out their own series of sermons on similar themes, borrowing the author's ideas and insights gratefully and developing them through their own minds and experience before passing them on from the pulpit. Such a book, which can be used in such fashion, appears very infrequently and always blesses those who make the best use of it.

F. F.

Revival Sermons by Porter M. Bailes. Broadman Press. 200 pages. \$1.00.

Many of the sermons in this volume, by the minister of the First Baptist Church, Tyler, Texas, were first delivered during the annual revival at Baylor University, Waco, Texas, during the fall of 1937. It is quite fitting therefore that the foreword be written by Dr. Pat M. Neff, former governor of Texas and now president of Baylor. The writer of these sermons and addresses has sought to make them practical, having first hammered them out on the anvil of his own ministry. Each one was preached in the author's own church before being printed in this book.

His avowed purpose is to "sell Jesus, his church, and the Cause of God." However much the author has failed otherwise, he has met this requirement: "he has believed what he preached."

Of this final statement there can be no doubt when one reads the volume carefully. Here are "evangelistic" sermons, if not "revivalistic" ones. The author knows the psychology of this age well enough to have departed from the Edwardian "Sinners in the Hands of an Angry God," but is quick to point

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The Cross from Coast to Coast (Radio Messages Broadcast in the Fifth Lutheran Hour) by Walter A. Maier, Ph.D. Concordia Publishing House. 403 pages. **\$1.50.**

Regardless of one's denominational affiliations, if he be open-minded he cannot help but be impressed by the sheer force of statistics connected with The Lutheran Hour. Here was a program put on the air from October, 1937, to April, 1938, broadcast over a network

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of more than fifty stations, at a cost of \$100,000 half of which was contributed voluntarily by those who listened in on the program. More than 125,000 letters were received from listeners telling how much the program had meant to them in the way of spiritual uplift.

And who was the minister who week after week appealed to such an audience? The minister of a large metropolitan church? No. Believe it or not, a divinity school professor, Walter A. Maier, who for many years has graced the chair of Old Testament in Concordia Theological Seminary in St. Louis. What an audience he has been able to

command—and to hold enthralled—week after week. Charles Haddon Spurgeon's regular audience of 5,000 each Sunday at his famous Baptist Tabernacle in London seems small in comparison. By the aid of science, which he sometimes derides, Dr. Maier is able to literally "speak round the world."

Again the reviewer repeats his statement made in a review of an earlier volume of this series: "No student of homiletics or of religious life today can afford not to be familiar with the contents of this book." The prayers which precede each sermon are easily worth the price of the book.

I. G. G.

Layman Speaking by George Morlan. Richard R. Smith. 242 pages. \$2.50.

This is a book on preaching by a layman which attempts (1) to clarify what laymen like or dislike in sermons; (2) to observe what there is in the experience, training or procedures of people in other fields that might be helpful for the religious educator; (3) to investigate the nature of sermons that people remember; and (4) to bring to the problems of the church service some of the principles of progressive education.

The writer interviewed Sally Rand, Fannie Brice, Gypsy Rose Lee, Senator Nye, Booth Tarkington, John L. Lewis, Hamilton Holt and a host of other people, in a stimulating fashion, to find out their reaction to sermons. Probably most religious workers would not think that many of the people interviewed would have any worth-while reaction. But perhaps that is one of the things the matter with religious workers. At any event it is cheering to the preacher to find that some people dislike "a bishop's voice and holy, hollow tones" and that two out of three people want sermons that are practical and touch every-day life.

It is not so comforting to the preacher to note that fifty-four per cent of those interviewed were not able to recall anything of any sermon they had heard more than two weeks previously, and that those who could remember nothing, included a candidate for the presidency of the United States, a governor, an editor of a magazine of national circulation, two Sunday School teachers, two Y. W. C. A. secretaries and other intelligent people.

H. W. H.

Youth and Religious Education

The Greatest Name, A Life of Jesus for Boys and Girls by Elsie Ball. The Abingdon Press. 149 pages. \$1.50.

Sixty Story Sermons for Boys and Girls by Charles N. Thorp. Cokesbury Press. 206 pages. \$1.50.

The Child's World in Story-Sermons by Howard J. Chidley. Fleming H. Revell Company. 159 pages. \$1.50.

Miss Ball, author of other religious education materials for boys and girls, writes with a personal background of study in the University of Chicago and in Teachers College of Columbia University and experience in teaching, settlement directing, and social work.

Although this book is not one of junior sermons, it is nevertheless useful to the pastor in suggesting to him the style which will appeal to the juniors of his congregation. Unfortunately

this biography does not include the Christmas story. It deals with the miracles and the other supernatural events of Christ's life from the evangelical viewpoint. The agony of the crucifixion is dealt with in such a manner as not to harm the sensitiveness of the sympathetic child. The book is illustrated with six Harold Copping pictures in color. Directions for pronouncing proper names and a colored map add to the value of the junior reader.

Dr. Chidley, the pastor of the First Congregational Church in Winchester, Massachusetts, has published four other volumes of children's sermons. From the first title, *The Man Who Ate His Wife*, through the other fifty-two, the topics are interesting. In some cases two or more stories illustrate the same principle in one sermon. The stories come from a wide range of observation and reading. The sermons are characterized by their directness. Dr. Chidley does not use texts for story-sermons. He says that for most preachers a text is an insuperable hurdle between them and the children. He draws the moral sharply, yet does not talk down to the children.

Charles N. Thorp is pastor of the Congregational Church in Chatham, Massachusetts. Mr. Thorp uses a text for every story sermon. In some sermons in this book the text is not directly connected with the main point of the sermon. Mr. Thorp uses a great deal of conversation. When the preacher is skilful at dialogue, this adds greatly to the interest. Attention is paid to special day preaching in this book.

A back fly leaf is printed by the publisher with a description of the printing and binding of the book. This is an attractive feature to the book lover to whom the mysteries of making a book are enchanting.

A brief children's sermon is thought by most preachers to be an essential element in a service of public worship. Yet, many find their preparation difficult. Surely there is no plagiarism involved in using stories from these books, giving credit of course. With such use they become a rich source to the preacher. One acknowledgment at the beginning of a series from a book would suffice. The chapters in Miss Ball's book are so comprised as to be adaptable to the same use.

The second use that a pastor or teacher can make of these books is letting them set the style of his speaking to children. It is not an easy task to talk to children and to be understood without talking baby talk. That type of talking does not appeal to the children. It makes the preacher feel silly and makes him sound silly to the rest of the congregation. One would be safe in following the style of these three authors. All of them have had many years of successful experience.

E. S. S.

Boys and Girls Living as Neighbors by Lillian White. The Abingdon Press. 196 pages. \$1.25.

Boys and Girls Living as Neighbors, Pupil's Work Book. The Abingdon Press. 136 pages. Thirty-five cents.

This is a course of study for pupils of the seventh and eighth grades with a text book for the teacher and a work book for the pupil. Dr. Paul Vieth says in his editorial introduction, "The pur-

pose of this particular course is to help boys and girls face situations in their near-by social world and help them to live as Christian neighbors in that world. . . . In this course some of the most pressing social issues of our day will be opened up to growing boys and girls who are just on the threshold of mature participation in society."

The author says, "This course, for seventh and eighth grade boys and girls, is a study of a few of the problems of our country as they are found in your own community. The study is to be done in the light of Christian ideals and in fellowship with God and your neighbors. The course involves trying to help with these problems as well as understand them."

The five major problems are presented for study: 1. The Church in Our Town. 2. Our Houses and Our Neighbors. 3. Neighbors in Need. 4. Movies in Our Town. 5. "Outsiders" or Neighbors.

It would seem to the reviewer that a disproportionate time is given to the study of the problems of movies although such a study is needed and is well done.

In many ways the most useful part of the book is the first sixty pages in which the question, how to teach intermediates, is answered in a practical way.

Sunday school teachers complain that pupils will not prepare their lessons by outside work. With such a work book as Miss White has prepared it will be hard for the pupil not to wish to prepare.

J. E. R.

Worship Programs and Stories for Young People by Alice Anderson Bays. Cokesbury Press. 256 pages. \$2.00.

Any reviewer of religious books may expect to have compilations of worship services flow across his desk in a steady stream. Out of the plethora it will be his privilege now and again to select one over which he can cry, as did Archimedes of old, "Eureka."

Such is this volume, containing thirty-six of the finest worship services for young people that your reviewer has seen in many a day. This, however, is only a portion of the book. There are also forty-two vivid stories carefully chosen from a wide range of sources, which re-inforced by appropriate calls to worship, hymns, poems, responsive readings and prayers, truly make this "a cyclopedia of skillfully selected worship materials which will give direction and Christian purpose to the thought, character, and conduct of young people."

Three special sections in the back of the book add much to its worth: (1) a bibliography listing source books of stories and other worship material, (2) an adequate index to the stories quoted in the volume, and (3) an index of the hymns mentioned giving the number under which they appear in eight denominational and non-denominational hymnals.

Credit for the discovery of Miss Bays and her ability to design worship services must be given to President Arlo Ayres Brown of Drew University. Dr. Brown has written a most interesting foreword.

I. G. G.

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Intermediate Expressional Services by Nevada Miller Whitwell. The Standard Press, Cincinnati, 1938. 331 pages. \$1.50.

Those familiar with Mrs. Whitwell's earlier book, *Intermediate Worship Services*, will be pleased to see her continue her splendid contribution to junior high school worship.

This volume presents a suggested program for young people's meetings for every Sunday in the year. That the program suggestions are excellent no one can doubt after surveying them. That they required work to make them successful, the author is willing to admit. The key to the use of the book is found in the first paragraph of Practical Suggestions made by the author and is worthy of quotation: "Although these programs have all been tried and have proved of great success and interest to young people of two different cities, they are not in any way 'fool-proof.' Like anything else they require time if they succeed. The author cannot guarantee perfect results unless the plans are really carried out."

A daughter of the manse, now wife of a minister in Ardmore, Oklahoma, and one for many years interested in working with the junior high age group, Mrs. Whitwell again shares her knowledge of how it should be done.

I. G. G.

Neighbors at Peace by Florence M. Taylor. The Abingdon Press. 134 pages. \$1.00.

This is one of the Standard series of texts for vacation schools. It is planned for children of public school grades three and four. The materials of the text book have grown out of vacation church school experiments and peace education in New York City. The purpose of the book is "to further the cause of international peace and good will by suggesting educational procedures for use with third and fourth grade children." Materials for five weeks of school are included in the book but if the school is shorter, selected parts may be used.

Four major problems the book dis-

cusses: 1. Our Community: What makes it a happy place in which to live? 2. Early Communities: How the communities started and how they have grown. 3. The Way of Good Will: How does it work? 4. Our Part: How can we strengthen the forces of good will?

For each day, suggestions are made as to what may best be done and how to do it. The book therefore is of great value to the inexperienced teacher. Twenty-five or thirty pages at least are devoted to stories, many of which a pastor could use with his junior congregation. An invaluable list of source materials occupies the last pages of the book.

J. E. R.

Techniques of Living

Making a Home, A Study of Youth, Courtship and Marriage by Leland Foster Wood. The Abingdon Press. 138 pages. Fifty cents.

This is a wholesome book for pastors to circulate among their young people for reading or the book might be used as class study for a group of young people from eighteen to twenty-three. The interest of young people in "making a home" is proved by the large classes which have enrolled for its study. Among the sixteen chapter titles, the following are especially intriguing: When the Domestic Motor Knocks, Why Study Marriage, and How?, Dating and Friendship, Preparation for Marriage, Why Some Marriages Succeed and Others Fail.

The climax of the book is its consideration of the place of religion in marriage and the home. This sentence is a fair epitom of the book's message, "Marriage is not a mere contract or arrangement: it is a dedication of self to a high achievement. Because the spiritual side of life is so vitally important for marriage at its best the person who has drifted along in his early years should take God into his plans when he begins to think about a new home."

J. E. R.

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by Hans Lietzmann

A graphic and authoritative study of the Church in its most formative period. This volume is part of *The International Library of Christian Knowledge*. \$4.00

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Charles Scribner's Sons, New York

How to Get Married and Stay That Way by Frederick B. Fisher. Rayart Publishing Company. 110 pages. \$1.00.

This is one of the last publications of the late Methodist preacher and author. The title is another evidence of the amazing versatility of this remarkable personality. The book is in Dr. Fisher's best style and reflects the broad and deep sympathy with people that characterized all his word and utterances. Many a youth, facing the tremendous problem of the proper choice of a life partner, will find these chapters of very real help.

In a chapter on "Boy-Consciousness and Girl-Consciousness," Dr. Fisher discusses in a restrained and yet illuminating way the sex drive which comes to light in adolescence. He shows how this drive may become the drive back of many worthy achievements in many areas of life.

Chapters on "Finding the Best Wife, Selecting the Right Husband, How to Fall in Love and The Art of Married Happiness" set forth practical and sensible advice on these important matters. Youth is called upon to reflect that time and good sense must be employed in choosing the one who is to be an intimate companion and the father or mother of one's children. Statistics are quoted to show that long acquaintance and courtship make for success in marriage. Dr. Fisher disposes of the silly idea of "the one and only" by showing that there may be many possible choices of a companion within a certain range of temperament and background.

Seasoned and helpful advice is given on the important matter of keeping married life sweet. Along with mutual forbearance and sanity, Dr. Fisher advises separate vacations now and then. Married folks as well as youth contemplating marriage could read the book with profit.

L. D.

This Do and Live (Techniques of Life for Liberals) by Horace Westwood. The Beacon Press. 166 pages. \$1.50.

This is one of the best books for the Quiet Time that has appeared in a number of years. It is a book of techniques of life for liberals to be used as the Christian Scientists use *Science and Health* or as the devotees of the Oxford Movement or Unity use their daily readings. It is a work book containing readings, exercises and prayers or meditations. It came up out of the experience of a group of about sixty people in a liberal church who wanted material for a Quiet Time of at least fifteen minutes a day. It deals with practical suggestions concerning how to live life without strain; how to find rest, relaxation, serenity and poise; how to secure power for living; the meaning and basis of faith; how to handle our emotions and feelings; how to find freedom in life; and a host of other practical problems that harass mankind.

I liked this book because it is exceedingly healthy-minded. It is written from the point of view of unrepentant liberalism. It is good to find somebody preaching hope and affirming the essential goodness of the natural man in these days of theological despair over the world. No liberal can read this book without having his faith buttressed by it. It is on a level so much higher and more intelligent than most

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devotional literature that it ought to receive a quick and wide acceptance. It would make an admirable course of study for an adult church school class.

H. W. H.

How to Talk to People and Make an Impression by Edwin G. Lawrence. Fleming H. Revell Company. 223 pages. \$2.00.

Mr. Lawrence, who is a teacher and practitioner of public speaking with more than forty years of experience, endeavors in this book to show the reader how to train and use his voice so as to command attention; how to choose plain language that means what it says; how to outline an address; how to talk with and not at an audience and how to deliver a message so that it will make an impression on the mental eye.

The author seeks to demonstrate that a speech is a conversation on a larger scale, and he opposes the use of subterfuge in any form by a speaker. This reviewer has listened to scores of sermons which would have been vastly improved if their deliverers had taken to heart Mr. Lawrence's emphasis of the need of an orderly management of all spoken matter.

In spite of the forbidding title, so heavily reminiscent of Dale Carnegie's magnum opus, the book contains much of profit and could be studied with profit by all people who, often or occasionally, are called upon to address groups of people. The chapter on speech construction, entitled "How to Build a Speech" is easily the best in the book, and well worth the publisher's price.

As a minor criticism, it may be observed that the book is rather heavily overweighted with examples of classic oratory, selections being given from Choate, Everett, T. Roosevelt, Demosthenes, Cicero, Cato, Ingersoll, Curtis, Blaine, Hoar, St. Paul, Emerson, Beecher, Watterson, Webster, Grady, Channing, and many more of the old masters of the art. An equal number of more modern talks, well organized and conversationally delivered, would have enhanced the value of the volume for laymen who are occasionally called on to speak to adult church school groups and luncheon clubs.

G. W. G.

Biography

Men of Power, Volume II by Fred Eastman. Cokesbury Press. 186 pages. \$1.50.

To those familiar with the first volume of Dr. Eastman's *Men of Power* one could give no better recommendation than to say that Volume II maintains the high quality and reader-interest of the first volume.

As in the first volume, four men rather diverse in character are chosen for biographical study: Francis of Assisi, Leonardo da Vinci, Oliver Cromwell and John Milton. To these men the author applies his biographical scalpel with most interesting results. Changing the figure one is happy to report that Dr. Eastman's method is no procrustean bed to which each personality must be made to conform. It is rather, more like some marvelous chemical process by means of which the person under consideration may be qualitatively analyzed.

Dr. Eastman showed rare insight in so developing his plan as to project

twenty biographies in five volumes rather than all in one volume as is sometimes done. Under his arrangement he has allowed himself an average of forty-five pages or more in which to deal with the career of each man—a space great enough to give him opportunity to paint a spacious canvas and yet not so great as to tire the reader.

The motto on the dust jacket is very apt in this case, for this is certainly "Another Cokesbury Good Book."

I. G. G.

The Bible

Locality and Doctrine in the Gospels by R. H. Lightfoot. Harper & Brothers. 166 pages. \$2.50.

Few judgments regarding textual criticism of the New Testament are counted more weighty in scholarly circles than those of Dr. Lightfoot, the professor of exegesis and Biblical Criticism in Oxford University, and the examining chaplain to the Archbishop of Canterbury. The readers of his previous *History and Interpretation in the Gospels* will welcome gladly this further and more specific study of the four Gospels and the reasons for their essential differences. He writes with clearest detail regarding the problems of emphasis as reflected in Mark's treatment of the events in Galilee as contrasted with John's greater emphasis of Judea and Jerusalem. On this point he follows rather closely the opinions of Dr. Ernst Lohmeyer whose *Galilaea und Jerusalem* appeared just two years ago and which, of course, he admits and gratefully acknowledges.

Dr. Lightfoot believes that the original text of the Gospel according to St. Mark ended with 16:8 as both the form and content would indicate to him. In showing the differences between the narratives of St. Luke as compared with those in the first and second Gospels Dr. Lightfoot points out that the latter Gospels regard the resurrection as preparatory to the final manifestation including those attributes expected of him in the parousia. On the other hand Luke is written from the point of view that with the resurrection the work of Jesus Christ on earth is finished and completed. Two other differences between these records are evident: the first two Gospels would have the manifestation of the Lord in Galilee and the third in Jerusalem, and again, the first two Gospels accept the resurrection and the emptiness of the tomb as a fact while Luke offers evidences for them.

In his last chapter the Oxford scholar points out that the gospel of the early church consisted chiefly of the proclamation of certain facts as together comprising the means of salvation. The chief of these facts seem to have been the ministry, death, resurrection and expected coming of the Lord.

R. W. A.

Various Topics

Christ and the Fine Arts by Cynthia Pearl Maus. Harper & Brothers. 764 pages. \$3.95.

Of the making of anthologies, there is no end. Rarely, however, does one of such usefulness appear as this volume by Cynthia Pearl Maus. This is a book from which publishers shied away because of the expense of publication yet its issuance was veritably forced by

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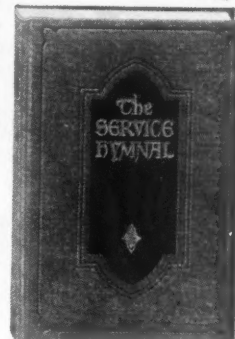
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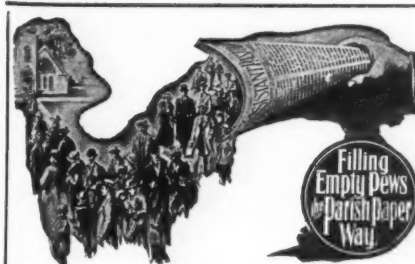
pre-publication demands for it in the form of actual orders which were showered upon the resourceful compiler.

Christ and the Fine Arts has among others one quality rare in anthologies: it is organized and indexed so sufficiently and so adequately that ministers, educators, leaders and readers can use it effectively with a minimum of effort.

The author, who is a recognized force in religious education, displays a Catholic and impeccable taste in her selection of material, grouped by periods of our Lord's life under four general headings—pictures, poetry, stories and hymns.

While her choices under all four divisions are felicitous, particularly so is her selection of the art visualization of the life of Christ. There is a freshness and pleasing spontaneity evident in the pictures reproduced. These reveal comprehensive knowledge of religious art particularly free from conventional mandates.

For instance, instead of Hofmann's "Christ in Gethsemane," she chooses what many will think is the more virile, natural and compelling representation of the scene by Clementz. While art traditions are maintained by the inclusion of L'Hermitte's "Among the Lowly," Raphael's "Transfiguration," da Vinci's "The Last Supper," Munkacsy's "Christ Before Pilate," and other similar examples, nevertheless the bulk of the illustrations, of which there are almost 200, provide the delighted reader with a gallery inclusive of such noble examples of more recent art as "The Madonna of the Bamboo" by Ch'en, "Christ and the Children" by Hansen,



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"The Hope of the World" by Copping and Rossetti's beautiful "Annunciation."

While delighting in the richness of the art treasures depicted and interpreted, one cannot ignore the breadth that is apparent in the poems, stories and hymns included. The great number of the latter whose verses and stories appear, range the whole gamut of Christian hymnody from Clement of Alexandria's "Shepherd of Tender Youth," oldest known Christian hymn, and beyond George Bennard's "Old Rugged Cross."

This book has deserved and drawn enthusiastic comments from Dr. Roy G. Ross and Dr. P. R. Hayward of the International Council of Religious Education. In the judgment of the former, "it is a veritable gold mine of challenge and inspiration."

J. F. S.

How to Win Boys, by Roscoe Gilmore Stott. Standard Press. 179 pages. \$1.00.

The author is a boys' worker. He has marketed articles on boy-studies to magazines. He has lectured on chautauqua circuits and before state and national groups on boy-training. He is a father. He comes to this problem with plans to win boys for righteousness and the kingdom, farm boys and city boys, younger boys and older boys, good boys and difficult boys, average boys and unusual boys.

The author has the unfortunate and unpleasing style of italics and large capitals. His book reminds one of a newspaper column that used to be published under K. C. B. It is filled with emphasized words and sentences. He is glib and garrulously conversational.

The book will be useful to boys' workers. There is a helpful bibliography.

I. C. E.

Shining Armor, by Edna Ewing Kelley. The Broadman Press. 82 pages. \$1.00.

The format of this book is most delightful and such as to charm a child whether or not he is old enough to read or understand it if read to him. The drawings by G. Robert Olson are most splendidly done and the picture on the cover of a knight on horseback in full armor is one which any child will adore. I tried the book out in an actual life situation, giving it to my three and one-half year old son, without making any comment. He immediately became absorbed in the pictures and it was with some difficulty that I "borrowed" it from him long enough to complete the review.

The book is evidently intended for children of junior age. At the head of every second page is found a short bible passage followed by a brief explanation of the passage, sometimes by the means of a story or by several brief illustrations. A very good pen drawing heads each discussion and some drawings are also to be found within certain illustrations.

The author is one who as a mother, teacher, and friend of children knows how to appeal to both their understanding and appreciation. Any child receiving the book will enjoy it, especially the illustrations, and the fact that the type is large and readable.

I. G. G.

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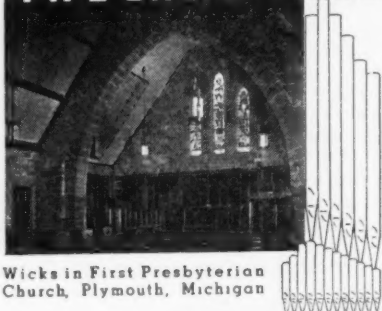
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A Philosopher's Victory Through Christ by William Hazer Wrighton. F. H. Revell Company. 90 pages. \$1.00.

The author of *A Philosopher's Love for Christ*, who is the head of the department of Philosophy at the University of Georgia, presents his rediscovered faith in this new volume. Once somewhat skeptical in his attitude toward religion the author has found a new approach to a conservative theological position which satisfies him. This comparatively brief volume of ten chapters is his attempt to show that Christ, the power of God and the wisdom of God, has provided through himself the truth and the dynamic of the life triumphant.

R. W. A.

Enjoy the Bible's Beauty by Harriet-Louise H. Patterson. W. A. Wilde Company. 156 pages. \$1.25.

To understand this book one should know of the work Miss Patterson is doing. Through the past ten years she has become a Cleveland, Ohio, institution through her lectures on the Bible and her conductorship of tours to the Bible lands. Thousands of Cleveland women and men have profited from her efforts. She has supplemented the work of the church schools of the city and unquestionably has made the Bible meaningful to many to whom, otherwise, it might be but a church book.

One wonders, at times, as to the source of her strength. When Bible classes are poorly attended why is it that hundreds pay a good fee to crowd her lectures? The reviewer has known her for some time and thinks that the explanation lies in two things. First is the love that this young lady has for the Bible. It is her chief delight in life. The second is her easy, common sense method of lecturing. She starts on the level with her audience and they stay with her all the way.

In this particular book she selects many passages which she feels have aesthetic beauty. There is interspersed suggestions in history and religious content. But the main purpose is to lead the reader to see the beautiful passages of poetry and those mystical passages which charm the mind and soul.

Both Old and New Testaments are used for source material. The books of Job and Ruth are considered as Bible masterpieces of beauty but the book of Psalms plays a large part in the pages. Miss Patterson gives a very interesting picture, from her own experience, which shows how the scriptures win their way into our souls. She says:

"I must have heard John, Chapter 14, many times before I was six years old, but I was six years and thirteen days old when I really heard it. It was read at my father's funeral service as a promise for sorrowing souls. Its spiritual beauty completely possessed me, its wealth of wisdom opened my child eyes to far horizons, and the vision, 'even the spirit of truth,' which I caught then has stayed with me through the years."

W. H. L.

BOOK APPRAISALS

Thousands of ministers study *Church Management* book reviews for guidance in their book purchases.

The Fifty Best Religious Books

THE committee of five which selected these books had the following personnel: Dr. Harvie Branscomb of Duke University; Dr. Charles D. Macfarland, secretary emeritus of the Federal Council of the Churches of Christ in America; Dr. John Mackay, president of Princeton Theological Seminary; Dr. Fulton J. Sheen of the Catholic University of America, Washington, D. C., and Dr. Stephen S. Wise, New York City. Books published from June 1, 1937 through May 31, 1938, were considered.

Copies of the list may be secured, without cost, by writing to Yale University Divinity School Library, New Haven, Connecticut.

Biblical Studies

Cadbury, H. J.—*The Peril of Modernizing Jesus*. N. Y., Macmillan, 1937. \$2.00. A criticism of many recent lives of Jesus revealing their anachronistic interpretations of Jesus' thought.

Crook, M. B., ed.—*The Bible and its Literary Associations*. N. Y., Abingdon, 1937. \$2.50. Throws much light on the Bible itself and on its history. For general readers.

Scott, E. F.—*The Validity of the Gospel Record*. N. Y., Scribner, 1938. \$2.00. A presentation by one of the greatest living New Testament scholars of the authenticity of the Christian gospels.

Christian Theology, Philosophy, and Psychology

Atkins, G. G.—*Resources for Living*. N. Y., Harper, 1938. \$2.50. A pastor and teacher reveals his philosophy of life.

Barry, F. R.—*What Has Christianity to Say?* N. Y., Harper, 1938. \$2.00. Direct, simple but searching this volume declares that only on a foundation of theology can human freedom survive contemporary attacks on it.

Berdyaev, Nicolas—*The Destiny of Man*. N. Y., Scribner, 1937. \$5.00. A profound study and a great study of human nature and the future of human life by the great Russian who wrote *The End of Our Time*.

Cairns, D. S.—*The Riddle of the World*. N. Y., Round Table, 1938. \$3.00. A volume which challenges assumption of science as to the approaches to reality and faith.

Geismar, E. O.—*Lectures on the Religious Thought of Soren Kierkegaard*. Minneapolis, Augsburg, 1937. \$2.00. The first series of lectures published in America on the thought of a European thinker of 100 years ago, who lies behind some of the most creative Christian thought in the world today.

Gilson, E. H.—*The Unity of Philosophical Experience*. N. Y., Scribner, 1937. \$2.75. A book in which the great Roman Catholic philosopher takes issue with trends that have dominated philosophical thought in recent times and stresses the contribution which Christian insight has made and makes to philosophy.

Gilson, E. H.—*The Unity of Philosophical Experience*. (cont.) The author, a distinguished Neo-Thomist, believes that the philosophical systems taken together make up one experience and yield in their broader aspects a common result.

Hart, H. N.—*Skeptic's Quest*. N. Y., Macmillan, 1938. \$2.00. Stimulating conversations on religion and modern thought.

Jones, R. M.—*The Eternal Gospel*. N. Y., Macmillan, 1938. \$2.00. A discussion of the central message of Christianity by one of America's leading philosophers and teachers.

Mackintosh, H. R.—*Types of Modern Theology*. N. Y., Scribner, 1937. \$5.00. A penetrating analysis of Protestant theological thought from Schleiermacher to Barth.

Oldham, J. H., ed.—*Oxford Conference (official report)*. Chicago, Willete, Clark, 1938. \$2.00. This is the official report of one of the most significant conferences in modern times, in which the problems of the Christian Church in relation to different problems of contemporary life are set forth.

Sockman, R. W.—*Recoveries in Religion*. Nashville, Cokesbury, 1938. \$2.00. A searching and clarifying commentary on modern religious problems.

Stolz, K. R.—*The Psychology of Religious Living*. Nashville, Cokesbury, 1937. \$2.50. An introduction to and survey of the field of the psychology of religion, clearly and interestingly written.

Biography

Bernanos, Georges—*The Diary of a Country Priest*. N. Y., Macmillan, 1937. \$2.75. The spiritual life of a minister of souls in France. For general readers.

Browne-Olf, Lillian—*Pius XI: Apostle of Peace*. N. Y., Macmillan, 1938. \$2.50. A popular treatise on the Apostle of Peace. Dr. Sheen. A worthy and useful biography of the present Pope.

Harrison, G. E. (S.)—*Son to Susanna*. Nashville, Cokesbury, 1938. \$2.50. A fascinating study of the private life of the founder of Methodism, in which, with deep sympathy and with no debunking aim, the human traits and weaknesses of John Wesley are set forth.

Piette, Maximin—*John Wesley in the Evolution of Protestantism*. N. Y., Sheed & Ward, 1937. \$5.00. An outstanding biography of a Protestant leader by a Catholic priest. It not only discusses competently Wesley and his background, but also the question why the religious reformation which was needed could not have been supplied by the Catholic Church.

Christianity and the Social Order

Berdyaev, Nicolas—*The Origin of Russian Communism*. N. Y., Scribner, 1938. \$3.00. An illuminating genetic study of communism by one of the greatest living Russians himself a disciple of Dostoevsky and the leading Christian philosopher of today.

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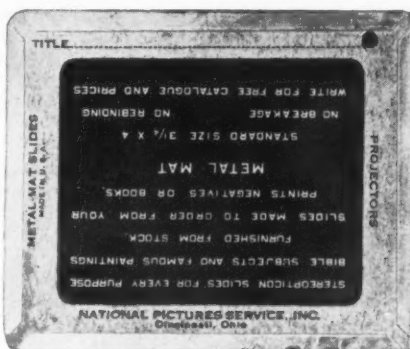
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De la Saudee, J. de Bivort—Communism and Anti-religion. N. Y., P. J. Kenedy, 1938. \$1.35. A clear exposition of communism's anti-religious aims.

Furfey, P. H.—Three Theories of Society. N. Y., Macmillan, 1937. \$2.00. An interesting and valuable survey of the whole problem of the modern family and its relationship to the church.

Lloyd, R. B.—Revolutionary Religion. N. Y., Harper, 1938. \$2.00. A clear presentation of communism, Fascism, and Christianity. An important book for teachers and laymen concerned about the spiritual future of our times.

Mueller, F. F. & Hartshorne, Hugh—Ethical Dilemmas of Ministers. N. Y., Scribner, 1937. \$2.00. A book in which it is shown how the complexities of rural life create unusual problems for members of the Christian ministry.

Niebuhr, Reinhold—Beyond Tragedy. N. Y., Scribner, 1937. \$2.00. The latest book of America's most dynamic writer on religion, in which the paradoxical nature of Christianity and the human problem is set forth.

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Wieman, R. H. (W.)—The Modern Family and the Church. N. Y., Harper, 1937. \$3.00. An interesting and valuable survey of the whole problem of the modern family and its relationship to the church.

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Martindale, C. C.—Does God Matter for Me? N. Y., Sheed & Ward, 1937. \$2.00. A brilliant treatment of an important question chosen because it is both inspirational and solid.

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Underhill, Evelyn—The Spiritual Life. N. Y., Harper, 1937. \$1.25. A valuable devotional study by the great English student of mystic religion.

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Kraemer, Hendrik—The Christian Mission in a Non-Christian World. N. Y., Harper, 1938. \$3.00. A significant discussion of the approach and relation of Christianity to other religious cultures, written at the request of the International Missionary Council.

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Enslin, M. S.—Christian Beginnings. N. Y., Harper, 1938. \$3.75. A comprehensive analysis of the Jewish background and the literature of early Christianity.

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Macfarland, C. S.—Trends of Christian Thinking. N. Y., Revell, 1937. \$1.50. A noteworthy interpretation of Christian thought.

Niebuhr, H. R.—The Kingdom of God in America. Chicago, Willett, Clark, 1937. \$2.00. A penetrating and invaluable study of the central category of thought which offers the clue to the development of Christianity in America.

Parkes, J. W.—The Jew in the Medieval Community. N. Y., Bloch, 1938. \$3.50. An important and scholarly study of the background of Anti-semitism.

Richardson, C. C.—The Church Through the Centuries. N. Y., Scribner, 1938. \$2.50. A valuable study of the history of the Christian Church through the ages.

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By Frank H. Ballard*

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou mayest observe to do according and then thou shalt have good success."—Joshua I, 8.

SIR PHILIP GIBBS has made an astonishing suggestion. He suggests that the day of reading is drawing to its close. In the beginning men managed without it. They trusted to tradition and rite, and trained their memories to retain that which they heard and saw, and books were unknown. And now again, with the coming of the wireless and the cinema and television, reading may become only the hobby of old-fashioned folk and great students. It is at least possible that the new inventions may destroy the inherited culture of the ages and that the very knowledge of reading and writing may disappear from the world. Sir Philip says that it is happening already. The cinema is more popular than the bookshop, and where once families settled themselves to an evening with favorite authors, now they listen to whatever the B.B.C. provides for them.

If there is any truth in this suggestion it indicates a revolution of unspeakable magnitude. For ever since man became able to read and to write, books have had a tremendous influence. When you begin to study the long records of the past one of the first things that strikes you is the power of prominent personalities. A Caesar, an Alexander, a Napoleon marches on to the stage and dominates it. There may be many other interesting characters, but these men of action play the principal role and determine the course of events. But when you look more closely you discover that more than they know the commanding personalities are the servants of unseen forces. You discover that as often as not they received their inspiration from the spoken or written word of a lonely thinker.

History has been written in many ways. It has been written as a record of kings and princes, as a succession of decisive battles, as the story of the common people, and more recently as the result of economic pressure. I would like some one to write it as influenced by great thinkers and great books. You can imagine how the his-

tory of the Hebrews would shape itself. You can mention at once some of the outstanding names in the most creative period of Greece. You can see how a book dominates the whole story of the Moslem world. And when you come to Christendom you want to speak at once of great writers beginning with the Apostle Paul, and going on through Augustine with his Confessions and his City of God, and Calvin with his masterly Institutes, and poets like Dante and Milton, and plain writers for a simple public, like Bunyan. These are the key-men—not the mitred bishops, or the chairmen of conferences, but the often persecuted and the sometimes obscure dreamers and thinkers and makers of books. And it is the same in secular affairs. All the world today talks about the Stalins and Mussolinis and Hitlers and dictators further afield. Whether they are great men or men of straw I know not. But I know this, that behind them all stands a succession of creative thinkers. Behind Stalin is Lenin, and behind Lenin, Marx, behind Marx, Proudhon. And behind the Fascist and Nazi dictators are Nietzsche and Bergson and Sorel and Hegel and Machiavelli. No wonder that it has been said that the individual engagements are won by the men of action, but campaigns by the thinkers. No wonder that Erasmus said that if a good book came to hand he would rather pawn his coat than not obtain it—'especially', he added — and note this well — 'especially if it be religious, such as a psalter or a gospel.'

Now on these Sunday mornings we are making great claims for the Bible. Incited by the contemptuous remarks of a critic who would banish it from our schools and from adult education, we claimed first, that it is the greatest literature in the English language, and second, that it is the People's Book—that it has a wider appeal and a securer place in men's affections than any other writings. And now this morning we claim for it a greater influence. It not only has a circulation far greater than any other book: it has made more outstanding personalities and shaped more historic movements. Was it not Coleridge who advised young men and women to sell their beds and buy books? Surely we ought to advise them to sell beds and blankets, too, to buy Bibles, and books that expound the Bible.

The evidence for this great claim is written in the records of the past and



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in the hearts of men now living. All we can do here is to make one or two points. I wish that some one would write a book on the Bible as an instrument of social reform. He would have to point out that where you have a dominant church but a prohibited Bible you expect and usually find ignorance, reaction and tyranny; that where you have a prohibited Bible and a persecuted Church, as in Russia, you expect either anarchy or soul-destroying license, and you certainly fail to find any reverence for individual life. But where you have a free Church and an open Bible you expect to find liberty and progress. We are not as ready as once we were to boast the superiority of Protestant countries. We have seen in our own times so many idols raised within them and so many tragic consequences. We have seen men neglecting the worship of the living God to serve in the temples of Mars and Mammon. But are not the tragedies and miseries there because, though the Book of books is not prohibited, it has been neglected? No British Government has said 'Thou shalt not read this Holy Book,' but the public mind has been distracted and led off to other and less valuable things. The remedy is a return to the Book which gives the true values and the eternal standards. No one can be a sincere and discerning student of this Word of Life and remain content with the evils which cripple and destroy. Who can go and read John's vision of the Holy City in which there is no sin, no filth, no poverty, no sorrow, and then pass to the cities we know with their slums and brothels and drinking saloons and tawdry amusements, and not feel profoundly discontented? Who can read the Sermon on the Mount and drink in the spirit of Jesus Christ and then go to our places of business and politics and not feel the glaring contrast? Nothing can shake us out of our complacency and rouse us to activity more than a sane study of the Scriptures. It has happened before. Men have come and read the Book and moved by a power not their own they have gone forth and snapped chains and preached the gospel to the poor.

Consider the Puritans! Now when you ask some people to consider the Puritans they shrug their shoulders and say offensive words. And admittedly the Puritans were not perfect. They suffered from the limitations of their times. They had the faults of their virtues. But they loved freedom, and it was there, out of the womb of Puritanism, that the idea of tolerance emerged. Go back, if you doubt my words, to the literature of the early Baptists and Independents and Quakers

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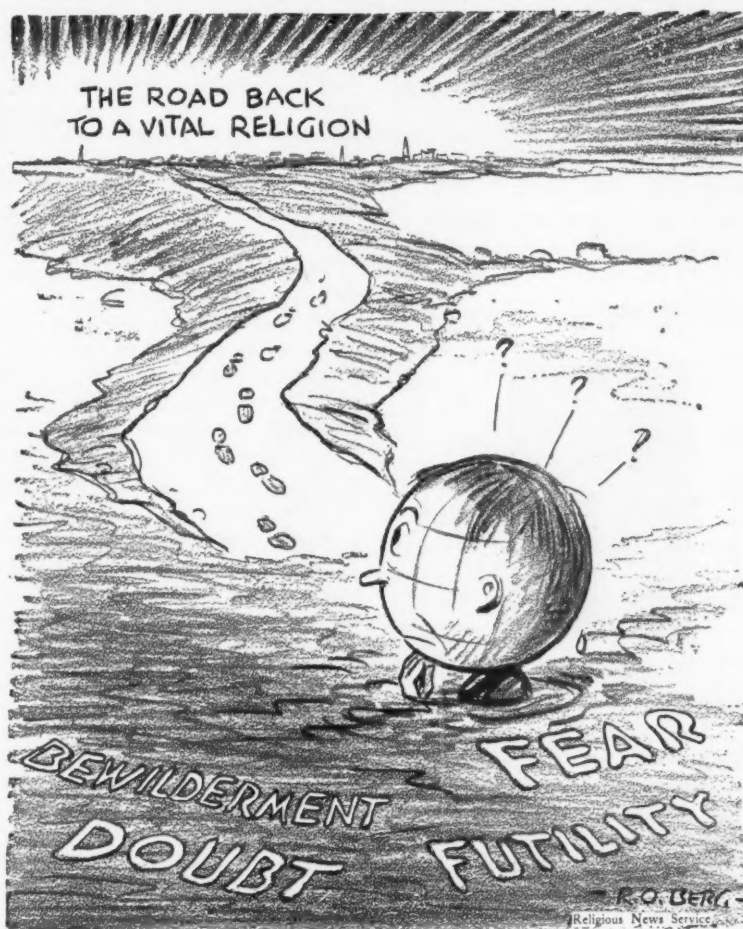
and rediscover what they had to say about liberty of thought and worship and writing and religious organization. Where did they get it from? They

got it because they were the people of a Book. They did not understand it as we do. They had theories of inspiration which often led them astray. But in spite of their limitations they discovered the liberty of the Christian man and they made a supremely important contribution to the English character.

Or take the Methodist Revival. Again, directly the word is spoken, the critics shrug their shoulders and pour forth their criticisms. And again we can admit that the movement was not all it might have been. But it did change the face of England. Read what the historians say about the state of the country at the beginning of the eighteenth century—about ignorance and brutality, about drunkenness and gambling, and cock-fighting and bull-fighting, about how men were hanged for petty thefts, and thrown into foul prisons for debt, and were liable to be marched off by the press-gang to fill a depleted navy. Read all that, and about the ubiquitous slave-trade and how men who deemed themselves religious took part in it without scruple. England was not a paradise at the end of the century. But there was a new public conscience. There were voices pleading the sacredness of personality. There were men and women gathering children into schools and bringing decency into prisons and freeing the slaves, and laying the foundations of self-governing democracies. Why? Because, first of all, a group of students in Oxford gathered around the two Testaments and prayed over them until their message burned in their hearts and they rose up and said: 'Woe is unto me if I preach not the gospel of Christ.' And everywhere they went they formed groups of serious and joyous men and women who read the Scriptures as thirsty men drink from sparkling springs.

That is why the Bible has been called the text-book of human liberty. Those who believe that the multitudes exist simply to minister to the needs of a pampered few ought to keep this most revolutionary and liberalizing of books from the common people. But those who believe that in the ideal society none is pampered and none is crushed, but that all have opportunities to develop whatever God has given them, ought to plead for a Bible in every man's hands.

It is the same with the burning question of peace. War—especially war in modern conditions with all the deadly resources of science—is so insane that any intelligent man might be expected to rise up and say that it is irrational and must somehow be abolished. But the pioneers in the peace movement



ONE "ROAD BACK" WE OUGHT TO TAKE

have not been the intelligentsia—though they may be crowding into the ranks now. The pioneers—the men who prepared the way with years and years of pleading—were religious men who had drawn their inspiration from the Bible, and especially from the Gospels. I know all that can be said about militant parsons. I know the element of truth there is in it. But I know that when the history of the abolition of warfare comes to be written—as it will be written sooner or later—it will be like the history of the abolition of slavery in this respect, that the men who did not merely join up when the movement became popular, but who initiated it and continued their witness in days of obloquy and persecution, were followers of the Prince of Peace, who had fed mind and spirit on the Bread of Life.

But what if Sir Philip Gibbs is right? What if the day of books is drawing to a close? Then we must find a new technique. We must get the Bible into the B.B.C. And why not? There are now hours with the poets. Why should there not be readings from Genesis and Jeremiah, from Gospels and Epistles? Not only prayers and sermons and apologetic talks, but biblical readings? We must get the Bible into the cinema

—and if it cannot be got into existing cinemas, then we must have a British and Foreign Bible Cinema Society. Perhaps it will be necessary to introduce pictures into our religious services, combining the reverent with the spectacular. But the greater necessity is this: that we shall be epistles, read and known of all men. Even Sir Philip Gibbs anticipates that a minority will cling to their books, because they will value and seek to perpetuate the treasures of the past. May we not assume that they will have a commanding influence in a bookless, if not principleless, multitude? We must see to it that through us the message and the spirit of the Bible are perpetuated—that men will see in us Abraham, who was the friend of God, and Enoch, who walked with Him, and psalmists who sang His praises, and prophets who declared His truth. It won't matter so much if men neglect the sacred page, if they can see in us a clear reflection of Him, of whom even Nicodemus said: 'We know that thou art a teacher sent from God.' If we are epistles read and known of all men, then we may still look forward to liberty and truth, to peace amongst nations, and to a loftier race.

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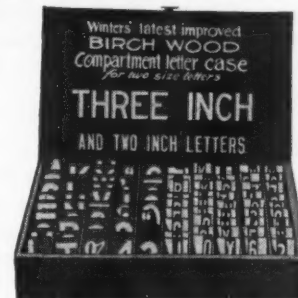
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The Haunted Man

A Ministerial Confessional

By J. W. G. Ward

This man is haunted, day and night, by fears. We have known others who have seen dark clouds and feel that this experience is general enough for discussion in the minister's confessional.

"SIR, of the many letters you must receive, I suppose this will seem the most ridiculous. Yet the chance of unburdening myself is too good to lose. I simply must confide in someone, and to one who is unknown to me personally, I can write without embarrassment. My trouble is—well, I scarcely know how to express it, but I am tortured with fears. It is not so much a worrying disposition. It is a continual cloud hanging over me. Disturbing by day and haunting by night, it sometimes seems that I cannot go on. Specifically, it is this: I am afraid of myself and my inability to escape from these spectres. Firstly, every Sunday is a nightmare to me before the day starts, lest I fail in preaching or offend somebody. When it is over, to the regrets of the day is added the worry about what I am to preach about next week, for I have destroyed all previous manuscripts. Every time I feel I am preached empty, and although I have kept going up to now, I don't think I can last out.

Secondly, there is the dread of disaster in my parish. By that I mean, one hears of a moral lapse here or dishonorable conduct or downright knavery there, among professedly good people. And it all comes back on me. I ask myself if I have done my part by my people. One of my leading men killed himself. Another family went to pieces by divorce. A third man got into financial troubles and, although he is an official in my church, he is known all over town as unscrupulous. I have a lawyer whose name was somewhat bespattered and a realtor whose methods have caused considerable adverse comment. I somehow feel I am to blame for all this. Then I ask again whether I, too, may not go wrong in some way.

Thirdly, there are personal reactions of another kind. The future is so uncertain, spiritually, professionally, and financially. Is there any future for the church as we know it, or will the rising tide of paganism engulf it? Is there any chance for me to get another charge after this? I am past fifty and should be at my best. The work is taxing me to the utmost now, and I can't but wonder what I am going to do.



Dr. Ward

You will probably tell me (I trust you will not, because I am sick of hearing it) to live a day at a time and let the future take care of itself. But if we don't take care of it, who will? My earning power is diminishing; it will get still smaller. I have been thrifty, saving my money to invest. Some of the reputable corporations have suspended dividends for years. Others have reorganized, with grave loss to the investor. Still others have been wound up with the receiver receiving all the assets. And old age is just around the corner, only we know exactly which corner. My pension or superannuation? Well, several years ago, I changed my denomination. The other had a fund, non-contributory, on which men drew at sixty-five. This has a contributory fund, but a man is credited with only his actual years of service in this denomination. As there is no reciprocal arrangement, my period would start from the time I was transferred, and nearly twenty years of previous standing and service go for nothing. Moreover, the amount I would now have to pay in would be too great for the advantages offered. So here I am, in a backwater, getting older, getting bitter, and worst of all, getting so afraid of my difficulties, present and potential, that I am only just keeping my head above water. What do you recommend?

* * *

THE first effect of your letter was to remind us of Jerome K. Jerome's story of his adventure with a medical dictionary. He had dipped into it casually. Then, appalled by the symptoms he could recognize, and finding

that he had been in the grip of typhoid fever and cholera for weeks, without knowing it, he worked systematically through the book from ague to zymosis. He had them all.

Introspection is valuable. It may, however, be carried to extremes. And, frankly, while we saw only the humorous side at first, we swiftly felt a trifle ashamed. You would not have written of your troubles had they not appeared to be real. So we hasten to make amends.

At the same time, you are undoubtedly the victim of introspectiveness, worry, lack of faith, an inferiority complex. These are the "big four." No man living can hope to vanquish them unaided. No wonder you feel afraid. You have been fighting a losing battle. In fact, we almost question if there has been much fight. You convey the impression that you have abandoned the struggle, and yielded to the inevitable.

That will not do. It is both ignoble and disastrous. Progress and improvement are impossible unless we can bring you to a better frame of mind, and inject some courage into your out-classed soul. But again, mere reproof and reproaches will serve only to aggravate a grave condition. And if we read your letter aright, you are an adept at self-blame. But enough of that.

This "big four" must be tackled. A healthier point of view is the first essential. You were made in the divine image, with godlike capabilities of reason, heroic daring, and indomitable courage. You were intended to face life without whining, rebelling, or quailing before the challenge it daily presents. Deep down in his heart every man knows that. But his record of success or failure is determined by his own attitude. Even those whom we are prone to envy, who have climbed the steep slopes of attainment, bear this out. The higher a man climbs, the fiercer the winds which buffet him, and the more precarious his foothold. Yet he could have languished in unworthy sloth amid the dank mists of the valley had he so chosen. He has borne no charmed life. Yet life has carried a charm: faith—faith in his God, his life, and himself.

Now introspection is valuable if it be used to take stock of oneself, seriously to set the goal, and to take due account of the obstacles and how they may best be negotiated. Our Lord

counsels us to sit down and count the cost. The mistake that so many of us make is that we do nothing beyond that. So, daunted, defeated before the battle has well begun, is it any wonder if we have failed or have fallen victim to the other factors we have named? Introspection has given way to worry, self-pity, and unbelief. These in turn have resulted in that despicable state of life, of which we so glibly speak, an inferiority complex.

You cannot mount to the summit? Who said so? You are doomed to be one of the world's failures and misfits? Who said so? You can never be any better or more efficient than you are? Who said so? You did! And yet if your best friend had told you that, you would have taken him by the scruff of the neck—metaphorically, of course—and thrown him out. You can do that with your fears. But only you are sufficient for these things.

We strongly urge you to take yourself in hand. True, you may possibly need some medical care. A wise physician or a psychiatrist might find some predisposing cause for such dejection into which you have been plunged. Yet we think the remedy lies largely in your own hands. As the doctor said of Lady Macbeth's malady, "Therein the patient must minister to himself." A diagnosis of your case seems to reveal that. Let us take up seriatim the points you raise.

Why this fear of preaching to a standstill or of offending someone in the process? If you are an ambassador of Christ, it is not your business to harass yourself about the effects of the message, provided it has been diligently sought and faithfully proclaimed. We can never prevail by "pulling our punches," or withholding needed truth because it may prove unpalatable. Did you never read about prophets who prophesied smooth things? Did they not arouse your contempt? Besides, as an old preacher put it, "When you hear a squawk while duck-shooting, you know you have hit something."

After your previous experience in the pulpit you are not going to run dry. We think you were mistaken in destroying your previous manuscripts. If there was thorough and honest work in them, they could be reshaped and used again. But the sure preventive is to keep up systematic study and solid reading: your Bible first, and then the best theological and general literature. Cut down on newspapers and magazines. Plan ahead for three months. Use the fine sermon preparation folders supplied by *Church Management*, and useful and usable material almost imperceptibly. You should know definitely the themes you intend

treating for at least a month ahead—three months are better. And remember, you can if you *think* you can!

The second point you raise is not as complex as you make out. If people fall short of the Christian standards you have set up, that is not necessarily your fault or responsibility. Providing that you have declared the whole counsel of God, that you have truly sought to adapt the message to the needs of the hour, then if men hear or forbear must be left to them. But, for goodness' sake, do stop blaming yourself or meeting trouble. Because one careless motorist runs into a tree or lands in the ditch, it does not follow as a necessary consequence that you are likely to do the same thing. On the contrary, warned by such a mischance, you will exercise more than usual caution. The same thing holds good in the realm of the moral and spiritual. Forewarned is forearmed.

As to the future, we agree that there is a large element of uncertainty. We are not, however, as pessimistic as you about the church and organized religion. Christianity has always been in difficulties, always found opposition in its path, and still it has conquered. Surely, with the living Christ as our guarantee of the ultimate good, we can trust him. Our task is to do our utmost and leave results with God.

But on the professional and financial side, as you put it, there is undoubtedly cause for misgiving. You ought to seek advice from your banker or a competent business friend about your investments. If it is any consolation, there are hundreds of your brethren in the same unhappy plight. The pension problem is rather different. We do not know that you can alter that now. Evidently, when you changed denominations, there was some good reason for it, doctrinal or monetary. Therefore, you must put that on the credit side. Certainly, you are in an unfortunate position. To have nothing to which to look forward is disquieting. You should set about making some definite provision for your old age, even if it means sacrifice now. That is the only way for the self-respecting man of God. There are sound annuity schemes offered by reputable insurance companies, and for a lump sum or by time payments you could secure some small competence. Why not make inquiries and see how you can solve this for yourself?

Very inadequately, owing to considerations of space, we have tried to answer your letter. There is still that one vital factor—you. If you look out on the world through smoke-grimed windows, everything will appear grey and uninviting. Again we beg you to take yourself in hand. It is unsatis-

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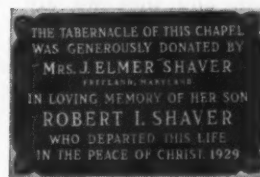
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factory to select these individual fears and slay them. The deep-seated cause of them all is more important as we have already said. To vanquish the "Big Four" you must get back faith in God and yourself. The inner life needs attention. The soul requires attuning. Start with Psalm 42, and in the quiet of your study, let your well-developed powers of introspection be focussed on just one thing: your own life. Ask yourself, Where have I gone wrong? What is clouding my vision, sapping my strength, destroying trust in God's aid, and undermining my self-reliance? That should give you some direction. As far as you can, right the wrong, readjust yourself, by a definite act of will, to your present circumstances, and then open the windows of your soul to the light and air of the divine Spirit. Having followed these steps, let faith do its work. It is more than mere auto-suggestion. Say, with the undaunted Apostle, "Forgetting those things which are behind. . . I press toward the mark—I can do all things through Christ which strengtheneth me." I can! I can!! I can!!!

In this faith you will face the exacting demands of your work, the difficulties that each day brings, and the discouragements inseparable from every progressive life. With fear-thoughts eradicated, you can face the coming day confidently, self-reliant, glorying in your new-found power. What is more, you will find it true, in your own experience, "We are more than conquerors through him that loved us." And strong for the present, you can leave the future to the unfailing God.

ANOTHER WITH US

Whenever we feel that the conflict is unequal and that we are without hope, there comes the reinforcement of a more-than-human power! That was the experience of the servant of Elisha. "Alas, my master!" he cried, "How shall we do?" And then the quiet, confident reply of Elisha comes with steadying force: "Fear not: for they that be with us are more than they that be with them."

That is not an old story altogether foreign to modern life. Recall the words of Worsley to Sir Ernest Shackleton, after their dangerous journey over the frozen waters of the Antarctic. "Boss," he said, "I had a curious feeling on the march that there was another person with us." Sir Ernest writes that he had the same feeling, indicating, as a matter of fact, that the journey would have been impossible save for this assurance.

Here is what holds us: the power to see the unseen, the confidence of divine companionship, and the certainty that there is another with us—another great enough and strong enough to guide and keep us.

From *Adventures In Radiant Living* by G. Ray Jordan; Round Table Press.

I See Publicity Values

By George Glover

The publicist sees publicity in many things which others may miss. Some of the items described in this paper may not have appealed to you as having publicity value. Mr. Glover, observing from a distance finds many things which help to keep the church and its work before the public.

JESUS OF NAZARETH was perhaps the original publicity creator.

He understood that to interest a man in any teaching you must first attract him. Read any chapter of scripture and you will find that Jesus was ingenious. Turning water into wine, feeding a multitude with but a single fish and a loaf; these are examples of his ideas. By these acts people were attracted and they listened to his teaching. Many able church managers, today, are using similar publicity methods to attract attention to their churches.

Bishop Bernard J. Sheil, of the Chicago Catholic diocese, created publicity by an act of goodness that carried enough general interest to be reported by Associated Press. The bishop announced that he would start raising and training dogs to lead the blind girls and boys of his diocese. His importation of two pairs of special trained dogs and the announcement that he would finance the training of the young blind students, as well as purchase dogs for them, has nationwide appeal. It is human interest story—but above all it is publicity.

Local people of Bishop Sheil's diocese in reading about his act of kindness will associate his name and the name of his church with goodness. And someday they may visit his church or perhaps, subscribe and aid him in his work of helping impoverished blind students. It is evident that the bishop knows the value of publicity.

Publicity Is Evident Everywhere

When the ministers of Milwaukee found that many of the younger generation of their city were frequenting the night clubs, they banded together and formed a group to correct the situation.

Under the leadership of Mr. Raymond E. Ewing the cooperative group managed to push a tavern curfew law through the city council. Finding that this measure only slightly mitigated the attraction that the night clubs offered they leased the Golden Pheasant roadhouse, hoping to attract the younger people of Milwaukee to milder forms of entertainment.

International News Service became interested in the idea and interviewed Mr. Ewing. He told the reporter that his new night club was seeking the youth of Milwaukee as customers. Instead of the liquor usual to this type of club, soft drinks would be the only refreshment passed over the bar. The absence of all forms of gambling and chorus floor shows were other innovations of the new night club. Chaperoned chancing would provide amusement however.

This church group idea has large publicity possibilities. First, it interests the parent. When parents read that a group of persons attached to the local churches are interested in the younger generation and his child, the news strikes a responsive chord in his heart. Thus, the parent and the church group become a cooperative unit. They are both fighting to keep the younger people out of the muck of life. Secondly, this idea creates favorable comment from established people, it acquaints them with the fact that the churches and the ministers of Milwaukee are actually accomplishing something. This is perhaps, the best advantage that this type of publicity offers.

Mr. Willis, a minister of Sparks, Nevada, through publicity created by the public acts of the Ladies Aid Club of his church, has become a familiar newspaper figure to readers in Nevada and California. He is constantly in the public eye. Through publicity he has managed to pay off a church debt of \$3500 by subscription and church group movements. Publicity has played a decided part in his success.

Do religious church tracts create successful church publicity?

The Milton Unit Fellowship Movement of the Methodist Episcopal Church offers a convincing answer to this question. Their fine publicity idea that finally achieved nation-wide success and recognition was beset with a handicap at inception. Usually religious tracts are received rather coldly. But what would your feelings be if you were sent an article, printed in two lovely tones of green on quite expen-

sive looking paper, entitled, "How to Find God?" You would be mildly interested, perhaps. When you read further, though, and found that "How to Find God" had been reprinted from Christian Century, a national magazine, your interest would heighten. Heighten enough so that you would read the article.

Two weeks after this first article has been received, the Million Unit Fellowship sends you a second article. "A Marginal God" is its title. Again, a provocative title bidding you to read the message. This article is also printed on a good grade of buff paper, and printed in brown ink. Attractive you must agree. You read deeper; you gather a smattering of the idea behind the Methodist Episcopal Church. Then in many cases you attend your local Methodist Episcopal Church to learn more about its teaching. Many readers of the Million Unit fellowship articles finally become staunch members of the church.

That's an example of good church publicity. For in the last analysis, results obtained are the only measurement of the power of publicity.

Aimee Semple MacPherson is known from coast to coast. Most of her publicity is sensational, that is true, but it is successful church publicity—because the results can be measured. When Miss MacPherson found that her name was no longer the greatest drawing card to her church, she created the Four Square Gospel one hundred piece orchestra and the orchestra became one of the greatest drawing cards a church ever had. It has attracted on an average of 150 tourists daily to the Four Square Gospel Church. And many have been so impressed with the music and the sermons offered by Miss MacPherson that they have joined the church. Today, the Four Square Gospel Church of Los Angeles has one of the largest congregations in the United States.

The question is sometimes asked, "How conservative must church publicity be?"

A suitable answer to this might be—when church actions that create publicity, repel rather than attract, then conservative measures should be adopted.

An ingenious idea for church publicity was instituted by the Latter Day Saints Church of Fallon, Nevada. The president of the church, and pastor, William Egbert, is producing a complete minstrel show. The money received is to be placed in the church building fund. The show has received much publicity due to the fact that almost the entire congregation of the church will take part in the show. An

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advance sale of tickets has more than justified the idea, and it will help put the Latter Day Saints Church of Fallon on a modern, self-supporting platform.

Other examples of ideas that have attracted favorable comment and publicity are unique because they are original.

K. M. Jackson of Seattle always sends a small wreath of flowers to the funeral of each person who passes on in his city. He secures the information about the deceased from the daily obituary column of his local paper. People began to notice the wreaths and a reporter finally searched out the sender. The publicity the Reverend Mr. King received has made his name a household word in the State of Washington.

Another innovation in church publicity that is successful and original was started by a minister of Long Beach, California. During the summer he holds his services out of doors. He and his congregation go on a picnic. He delivers his sermon early in the day and the rest of the Sabbath is spent in rest and the study of nature's beauties. He has become noted for his Sunday sermon picnics. It delivers the publicity, doesn't it? At least it must be the attraction, for his congregation has increased 31% since he created the sermon picnics.

These are but a few of the many ideas that have created successful church publicity for able church managers.

(Turn to page 113)

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S E R M O N S C R A P B O O K

The Peace Makers

A condensation of a sermon by the late Charles E. Jefferson which appeared in the issue of October, 1924, "Church Management."

"Blessed are the peacemakers; for they shall be called sons of God."—Matthew 5:9.

I STRESS the word "makers" in order that you may not think that it is a passive virtue which our Lord is extolling. It is often assumed that the persons referred to are the peaceable,—the inoffensive, the peaceloving, but Jesus does not have these people just now in mind. Such persons deserve a beatitude, but this beatitude is not for them. Jesus is thinking of an active virtue—a virtue which is aggressive and energetic, and which achieves. He says—"Blessed are the peacemakers—the men who create peace, work for peace, establish peace."

I.

Let us start with three propositions:

First, if the Church does not end war, war will end the Church.

Second, if civilization does not end war, war will end civilization.

Third, if mankind does not end war, war will snuff out the highest branches of the human race.

Those seem extreme statements, extravagant and incredible. Many of you no doubt find it impossible to accept them. They do not seem to you to be true. You are probably saying to yourself—"there has always been war, and yet the Church has gotten on. Men have always fought, but civilization has advanced. Nations have always soaked the earth with human blood, but humanity has multiplied and prospered. Why, then, deal in such extravagant assertions?" It will be necessary, therefore, for us to examine carefully these three propositions, and ascertain whether or not they are true.

These are true today because war has become a cold scientific thing. The keenest brains of civilization have been used to develop undersea craft, air planes and fighting machines which will be most effective. Once there seemed to be a romance in war. That

is gone. It is a straight to-the-point method of killing. There is little distinction between nations. In the last war the Germans because of necessity carried the submarine to its deadly conclusion. But that was because of necessity. Lord Fisher of the British navy wrote to Admiral Von Tirpitz, saying: "I don't blame you for the submarine business, I would have done it myself."

II.

Civilization will end war or war will end civilization.

I have carried in my mind ever since I began this sermon a saying of Viscount Bryce—"Either we will end war or war will end us." Viscount Bryce was one of the wisest men of our generation. He was a great scholar, knowing human history from the beginning until now. He was a man of keen insight and mature judgment, never allowing himself to play with words. He always spoke and wrote with restraint, carefully weighing his syllables, and saying only the thing which he believed to be true. When he said—"Either we will end war, or war will end us," he was not a young man, he was over eighty years of age. He knew the world as few men have ever known it. He had carefully measured the forces which are now working in society. He had acquainted himself with the advances which have been made in military and naval science, and this was his deliberate judgment. He expressed it just before he passed into the other world. I ask you to take it home with you, and to think about it—"Either we will end war, or war will end us."

III.

We are now preparing for the next war.* Chemists are at work studying new kinds of gases and poisons. War games are carried on by both the army and the navy. New and more powerful guns are being perfected. The industrial mobilization is progressing. The government organized the country into districts and plans are well perfected for turning out arms and mu-

nitions. Army and navy are clamoring for more and more appropriations. The press is being organized for subtle propaganda.

The same old methods are still employed. The same old sophistries and fallacies, the same old maxims and arguments. The same old flings at international brotherhood. The same old sneers and scoffs at idealism. The same old campaign of slander against all who think there is a better business for the nations of the earth to be engaged in than the business of preparing for the next war. Almost every day one reads or hears references to the "pusillanimous pacifists" who are classed among the bolsheviks and anarchists!

IV.

What are we going to do about it? Is there any way to world peace? Is it possible to abolish war? Is humanity doomed? Must we go on living in suspicion and fear, squandering our treasures on the implements of slaughter? Is there a way out? I am sure there is. The only way out is by the organization of our international life. Today war is the only legal arbiter of international disputes. Another arbiter must be put in its place. We must have a world legislature and a world court. There must be a parliament of man, a federation of the world.

SUGGESTIVE TEXTS FOR ARMISTICE SUNDAY

The work of righteousness shall be peace. Isaiah 32:17.

Seek peace and pursue it. Psalm 34:17.

He maketh wars to cease unto the end of the earth. Psalm 46:9.

They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. Micah 4:3.

From whence come wars? James 4:1.

Blessed are the peacemakers for they shall be called the sons of God. Matthew 5:9.

Of the increase of his government and of peace there shall be no end. Isaiah 9:7.

And I saw a new heaven and a new earth for the first heaven and the first earth are passed away. Revelation 21:1.

WHAT ARE THE BEST CHRISTMAS PLAYS?

See

December Church Management

*This is ten times more true today than when Dr. Jefferson wrote it fourteen years ago.

SUGGESTIVE THANKSGIVING TEXTS

For freedom did Christ set us free. Galatians 5:1.

Whoso offereth the sacrifice of thanksgiving glorifieth me. Psalm 50:23.

The lines are fallen unto me in pleasant places; Yea I have a goodly heritage. Psalm 16:6.

Bless the Lord, O my soul, and forget not all of his benefits. Psalm 103:2.

And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee and unto thy house. Deuteronomy 26:11.

Oh give thanks unto the Lord for he is good, for his mercy endureth forever. Psalm 107:1, 2.

Were not ten cleansed? but where are the nine? Luke 17:17.

Thou crownest the year with goodness; and thy paths drop fatness. Psalm 65:11.

And everything shall live whither the river cometh. Ezekiel 47:9.

ON GETTING THE RIGHT START

The church has learned to adjust itself to the vacation season and to use its health bringing qualities. Instead of declaiming against vacant pews it has cut down its program and urged everyone, rich and poor, to find a few days or a few weeks for rest and recreation. Throughout the land the churches, champions of humanity, have invested millions of dollars in summer camps and assemblies that men, women and little children might rest and grow.

But now the vacation weeks are over. A new year of church activity is at hand. As happy children, bronzed and strengthened by the vacation weeks, start to school, so our sincere worshippers will begin anew their worship in their church. Coming back to church is like coming back home. And many folks say that the homecoming is, after all, the best part of the vacation.

If there are new residents in your neighborhood call on them and if they have no other church affiliation invite them to come with you to your church. Vacation is now over and we hope that we can count on you and your family to be with us each Sunday.—Herbert W. Hansen, Community Baptist Church, Scarsdale, New York.

THE RETURN TO RELIGION

Preaching under this title Frank Ballard, minister of Hampstead Garden Suburb Free Church in London, England, used the following subjects for his individual sermons.

Part I

The Recall of Religion

1. The Return to God. Hosea 14:1, 2.
2. The Return to a Christian Conception of Man. Psalm 8:5, 6, 7.
3. The Return to a Christian Way of Life. Matthew 7:24, 25.
4. The Return to the Priesthood of All Believers. 1 Peter 3:9.

Part II

The Recall to the Bible

1. The Bible as Literature. Psalm 119: 103, 104.
2. The People's Book. Nehemiah 8: 4-8.
3. The Text Book of Human Liberty. Joshua 8:1-8.

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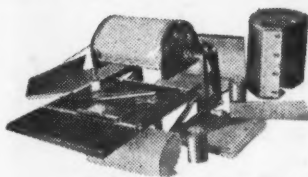
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4. The Holy Book. II Timothy III: 14, 15.

The sermons have been published in book form by the Epworth Press of London. One of them, "The Text Book of Human Liberty," appears on another page of this issue.

THE SINS THAT WE COMMIT

Frank Fitt, minister of the Memorial Presbyterian Church, Grosse Pointe Farms, Michigan, opened his year's preaching program with the announcement of the following series of sermons:

Accepting Low Standards
Excusing a Bad Temper
Refusing to Forgive
Stooping to Gossip
Submitting to Pessimism
Rejecting Self Judgment
Loving Money Too Much
Seeking Escape from Reality
Forgetting to Give Thanks
Yielding to Moral Cowardice
(Turn to page 111)

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A LIST OF BENEFITS

The purest-minded of all pagans and all emperors devotes the whole of the first book of his *Meditations* to a grateful consideration of all that he owed to others in his youth. Such humble gratitude is the mark of a great soul. He goes over the list of all who helped him by counsel or example. "The example of my grandfather, Verus, gave me a good disposition, not prone to anger. By the recollection of my father's character, I learned to be both modest and manly. My mother taught me to have regard for religion, to be generous and open-handed. The philosopher Sextus recommended good-humor to me. Alexander the Grammarian taught me not to be finically critical about words. I learned from Catulus not to slight a friend for making a remonstrance." And so on through a long list of benefits which his sweet humble mind acknowledged, finishing up with: "I have to thank the gods that my grandparents, parents, sister, preceptors, relations, friends, and domestics were almost all of them persons of probity."

Have we not cause to thank God that he gave us the opportunities we have had, gave us the environment we needed?

From *Christ's Service of Love* by Hugh Black; Fleming H. Revell Company.

A GREATER GOD THAN FORCE

The old patriotism fixed its faith in force. The new patriotism believes there is a greater god than the god of force. About the saddest word, I think, that ever fell from the lips of Jesus was said to his disciples just before the crucifixion. He was under arrest, his friends now saw that he was going to allow himself to be killed. All their big dreams for him were coming to just nothing. Their disappointment was unspeakably bitter. Jesus understood and could hardly endure the heartbreak of it. "Don't you know," he said, trying to save them from the worship of force, "don't you know that I could pray to the Father, and he could send me twelve legions of angels?" But had he thus resorted to force, he might have escaped crucifixion, but he would not have a worshiper in all the world today. He died in the faith that the mightiest power in the world was not physical force, but love and goodwill. From *Sermons from the Miracles* by Clovis G. Chappell, Cokesbury Press.

ARE WE GOD'S SONS?

The other day a great dirigible floated over our city, so beautiful in the sunlight that we forgot it was built to drop bombs and not bouquets. Suppose Jesus had been in command of it and released its burden of death upon the men and women and little children below? Would the heavens have



Paul F. Boller

Thou that hast given so much to me,
Give one thing more, a grateful heart.

Not thankful when it pleaseth me,
As if thy blessings had spare days;
But such a heart, whose pulse may
be thy praise.

—George Herbert.

opened and a voice declared, "This is my beloved son in whom I am well pleased?" And is there reason to suppose the Father would be better pleased if the bombs were dropped by any of his other sons? And would it make any difference to him whether they fell on New York or Boston or Berlin or Tokyo or Peking? From *Best Sermons, Book Four*, Sermon by Harold Marshall; Harcourt, Brace and Co.

"HEIRS OF GOD"

The fine nature . . . recognizes that even in so personal a matter as his health he is indebted to sacrificial parental care which laid the foundation of his physical constitution, and to conscientious medical servants who developed the curative agencies at his disposal. He is grateful for mechanical conveniences which many modern men take for granted, for he visions the dreamers who have worked and died between the day when Roger Bacon wrote of aeroplanes and the time when Orville Wright began to build them. The high-minded man sees the red of sacrifice running through the whole social fabric as scarlet thread runs through the strands of the British navy. He sees himself as an heir of the surplus service of his ancestors, of that

which they did more than they had to do. He regards his inheritance as having come to him not by the mere accident of physical evolution but by conscious choice of others.

It is this latter sense of gratitude which Paul is seeking to instill in his fellow churchmen. He is telling them that they are the "heirs of God," by adoption and not by mere act of birth. From *Recoveries in Religion* by Ralph W. Sockman; Cokesbury Press.

MILITANT NOT MILITARY

The Christian religion must be militant in view of its nature and its purpose. But militant and military are not the same. Jesus' way was militant but not military. He was aggressive but not acquisitive. He was a conqueror but not a confiscator of human values. He who follows him must be militant.

God has thrust a banner into the hands of the Christian, with a command to march. It is the banner of truth—truth raised to the ultimate—truth which is to set the whole race a-march for righteousness, love, brotherhood, peace, and justice. From *To-Day*, Issue by Jesse H. Baird; The Westminster Press.

SUNBEAMS FROM CUCUMBERS

Among the writings of Dean Swift is an amusing yet pathetic little story of a man who tried to extract sunbeams from cucumbers. Most of us, of course, would never waste time on such a task.

Yet in one sense the world at large has spent a great deal of time trying to perform that same hopeless trick. From prejudice men have tried to get progress, from injustice to get brotherhood, from fear and dishonor and suspicion to reap security, virtue, and social good will. Sunbeams from cucumbers!

Years ago the church sent armies out to capture the Holy Land, but, instead of accomplishing that, the bloody violence of the crusades left a wound upon the Mohammedan world which a thousand years have not healed. Today Mohammedans are the hardest people to reach for Christ—and is it any wonder? Thistles and thorns have yielded only thorns and thistles!

Likewise to wage a "war to end war" is like planting thorns to end all thorns. It is like scattering thistle-down to the four winds to end all thistles. Violence always breeds violence; force begets force; hatred engenders hatred.

From *Follow Me*, Issue by John Hardin Marion; The Westminster Press.

SONG OF LOVE

Someone sent me the other day an extract from a book of war memories. It told how in France, between the lines, a nightingale sang. It had its nest in an oak tree that stood a little apart from the line of fire. In the silence its song could be heard. Then the crash

and thunder of guns would drown it. But when silence fell again it could sound afresh its thrilling notes. These were its love-songs to its mate, and timid though the bird is, love had cast out fear. God can put in our hearts the song of love that nothing can silence if only we let them be perfectly tuned to his. From *Making Friends With Life* by James Reid; Cokesbury Press.

THE CREATIVE INSTINCT

The inhibition of our creative instinct is one of the worst indictments against the present social system; the economic tangle visible throughout the whole world today is obviously absurd in the sight of God and man; to starve in the midst of plenty—to starve because there is too much; to burn corn, destroy wool, throw fish back into the sea, in order to keep up prices, is to work definitely against God. To destroy what he creates is sin. This has always been crystal clear to those who in simplicity worship him "Who giveth us richly all things to enjoy." And now there are signs that economists and financiers are just beginning to realize it.

Sermon Scrap Book

(From page 109)

SANCTUARY

Hail the glorious Golden City,
Pictured by the seers of old!
Everlasting light shines o'er it,
Wondrous tales of love are told:
Only righteous men and women
Dwell within its gleaming wall;
Wrong is banished from its borders,
Justice reigns supreme o'er all.

We are builders of that City;
All our joys and all our groans
Help to rear its shining ramparts;
All our lives are building stones:
Whether humble or exalted,
All are called to task divine;
All must aid alike to carry
Forward one sublime design.

And the work that we have builded,
Oft with bleeding hands and tears,
And in error and in anguish,
Will not perish with our years:
It will last and shine transfigured
In the final reign of Right;
It will merge into the splendors
Of the City of the Light.

Felix Adler.

THANKSGIVING

The roar of the world is in my ears;
Thank God for the roar of the world;
Thank God for the mighty tide of fears
Against me always hurled.

Thank God for the bitter and ceaseless
strife,
And the sting of his chastening rod;
Thank God for the stress and the pain
of life,
And oh! thank God for God!

Joyce Kilmer.

THANKFULNESS

For the quiet of the forest
And the grandeur of the hills,
For the glory of the sunsets
And the music of the rills,
For the flowers that bloom so sweetly
Along the woodland ways—
For these, and countless blessings,
Dear Lord, we render praise!

A. M. S. Rossiter.

PRAYER

Our Father who art in heaven, hal-
lowed be thy name.

Abba, Father.

May thy Kingdom come and thy will be
done on earth, as it is in heaven.

*In my life and in the lives of others
through me.*

Give us this day our daily bread.

*Help me to partake of the spiritual
food which is so freely offered.*

Forgive us our debts as we forgive our
debtors.

*Help me to live in right relations
with all men.*

Lead us not into temptation but deliver
us from evil.

*Help me always to choose the right
path.*

For thine is the Kingdom and the
Power and the Glory, forever.

*Help me to feel the power of the end-
less life.*

Thanksgiving for benefits received:

*For all the men and women and
children who have helped me.*

*For all the avenues and channels
opened up for my feet.*

*For all the promptings and urgings
that have sent me in the right way.*

For light and guidance.

*For the cleansing power of true re-
pentance.*

For forgiveness of sins:

*Wherein I have harmed myself; or
harmed others.*

*Wherein I was unfair and unkind;
or mean and jealous.*

Failed to serve.

Failed to share.

*Failed to live up to the best that is
in me.*

*Failed to let God work his will in
my life.*

*Failed to walk in fellowship with
Jesus Christ.*

Toward God:

Faith, trust and understanding.

Toward others:

Love, duty and unselfishness.

For myself:

*Self-control, self-respect and self-
reliance.*

For life as it comes to me day by day:

Courage, wisdom and energy.

For a realm of righteousness:

*To which I may belong and into
which I may draw others.*

Intercessory:

*For those of my kinship and friend-
ship; and for others who need my
help.*

* * *

My Father, never absent from me,
never unmindful of me, life of my life,
present as the inmost reality of every-
thing that awakens a sensation or ex-
cites a thought; waiting to be merci-
ful; waiting for my better self to
listen and behold; waiting for my purer
thoughts, my receptive moments, my
docile moods; how blessed for me to
feel that thou art seeking me! This
prayer; is it not the echo of thy call?
This desire for thee; is it not in re-
sponse to thy care for me? Quicken
in me now every germ of good; stimu-
late my drowsy will; fill and refresh
my inner self, as the morning air fills
and refreshes the growths around me.
Find me and possess me, O-God of my
life; and suffer me not to be left to
my poverty of will and to my ever
varying desires. But master me; and
claim every faculty of my nature as
thine own.

Addison W. Baird.

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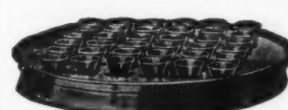
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Religion Around the World*

Interesting Bits of News Showing Activities of the Churches

CHURCH MEMBERSHIP CONTINUES UP

New York—An increase in church membership of 754,138 during the past year is reported by Dr. H. C. Weber, editor of the Year Book of American Churches, in the Christian Herald's annual survey.

Dr. Weber reports a total church membership in the United States of 63,848,094, which represents 59.9 per cent of the total population.

The total Protestant inclusive membership is given as 35,879,311. The inclusive membership of the Roman Catholic Church is 21,322,688. Inclusive membership of Jewish congregations is stated as 4,081,242.

Largest Protestant denomination is declared to be the Southern Baptists with an inclusive membership of 4,595,602. The Methodist Episcopal Church follows with an inclusive membership of 4,364,342.

In discussing these statistics, Dr. Weber says:

"It may be said that they are understatements of statistical membership. If they are criticized for their impressive size attention should be called to the fact that many of the figures are of previous reportings and do not exhibit the gains of recent years. More than this, it was discovered in 1926 when the last Federal census was taken, that the church statistician has not reported about 2,000,000 people. There is no substance to the charge that is frequently made that tabulations like the above greatly overestimate the statistical situation in organized religion.

UNITED CHURCH OF CANADA ASKS UNIONIZATION

Toronto—Hope that its Board of Publications would take steps to unionize its Publishing House was expressed by the General Council of the United Church of Canada in a resolution adopted here by a large majority of the delegates. The resolution, although not binding on the independent Board of Publications, expressed the hope that the "way may eventually be opened for the complete unionization of the plant in accordance with the generally acknowledged standards of trade unionism."

The Publishing House has maintained an "open shop" since it won a strike

several years ago. This situation has proved embarrassing to a number of churchmen and to the General Council itself, which has frequently declared its adherence to the principle of collective bargaining.

RELIGIOUS EDUCATION IN HOME PUSHED BY CATHOLICS

Hartford, Conn.—A nation-wide campaign for guiding the religious education of Catholic children in the home was launched at the opening session of the Convention of the National Confraternity of Christian Doctrine here.

The Parent-Educator Committee of the Confraternity, under the leadership of the Rev. Joseph McSorley of the Paulist Fathers, discussed problems met by parents attempting to build up a strong religious atmosphere in the home. The Committee then presented to the delegates a series of leaflets as a possible solution to these problems and as a means of helping and guiding parents in Catholic homes throughout the country.

MAGAZINE 'CHRISTENDOM' BECOMES PROPERTY OF WORLD COUNCIL OF CHURCHES

New York—The quarterly magazine Christendom has become the property of the World Council of Churches, now in process of formation, it was announced at a joint meeting of the American Sections of the Life and Work and Faith and Order Movements at the George Washington Hotel here.

The publication will be operated in the interests of the ecumenical movement by the Joint Executive Committee of the American Sections of the World Conference on Faith and Order and the Universal Christian Council on Life and Work.

Dr. H. Paul Douglass, secretary of the Commission for the Study of Christian Unity, a department of the Federal Council of the Churches of Christ in America, will be editor. Headquarters of the publication will be at 297 Fourth Ave., New York.

JEWISH CONGREGATIONS INCREASE

New York—A thirty-five per cent increase in the number of Jewish congregations in this country in 1936 over the figures for 1926 is indicated in a preliminary survey of the 1936 United

States Census of Religious Bodies, according to an article by H. S. Linfield in the 1938-39 issue of the American Jewish Yearbook, just published. Dr. Linfield, who is director of the Jewish Statistical Bureau and Special Census Agent of the United States, points out that the "complete census will show an increase in the number of congregations in 1936 over 1926 comparable to that of 1926 and 1916."

Since there were 1,901 congregations in 1916 and 3,118 congregations in 1926, or an increase of over 1,200 congregations, the approximate figure for 1936 would be in the neighborhood of 4,300 congregations, Dr. Linfield states.

BAPTIST CHURCHES CLOSED BY ROUMANIAN AUTHORITIES

London—The new Ordinance issued by the Roumanian Government, dealing with the position of Baptist and other churches, was denounced in strong terms by Dr. J. H. Rushbrooke, Secretary of the Baptist World Alliance.

According to the Baptist Times the ordinance professes to grant tolerance but lays down impossible conditions.

Conditions as to number of adults who are heads of families, possessions of chapels of their own, of cemeteries, etc., are among the demands made upon Roumanian Baptists, most of whom are poor and meet in hired rooms. Not merely are the stipulations as a whole and in detail considered impossible of fulfilment, but by the terms of the ordinance the Ministry is not obliged to grant a license; but merely "may" do so.

The ordinance also retains the right to make changes in the statutes of the Church. If it should grant a license, it still imposes restrictions upon Churches, which may be closed at any time, according to details published by the Baptist Times.

"It is clear," said Dr. Rushbrooke, "that Baptists are committed to a struggle for religious liberty of the kind which they have had to carry through in earlier days.

"If the *decizie* is applied, Dec. 15 next will see the closing of almost every Baptist meeting-place in Roumania. It is questionable whether even one could get through the meshes of the various articles of the ordinance.

"Such religious repression is almost incredible in a modern State, and lovers of freedom in all lands should express themselves regarding it.

"Certainly the Baptists of the world will not regard with indifference this effort to suppress the worship and witness of their brethren in a country which contains nearly 70,000 Baptist communicant members."

*Religious News Service.

• THEY SAY •

ON TAXING CHURCHES

Editor, *Church Management*:

In re article (May), Seeking Tax Exemption, I thank you for what you say on page 466; especially, "Churches will eventually pay dearly for the tax exemption privileges they are, today, enjoying." Looked at closely, automobile tax exemption for clergymen is right in line with church property exemption; and it all looks bad to me.

The expense of living is food, clothing, and shelter. This is to exist, and merely exist. To live as doing a certain thing, the expense required in order to do is also included. A clergyman is to do a certain thing—to preach the gospel. The expense involved in preaching is a preacher's expense. First Corinthians, 9:14 says: "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." The Government must collect taxes. Preachers are paid by contributions. Tax exemption is a contribution. Tax exemption to a preacher or to a church is of the State and not "of the gospel"; and not "of the gospel," it is not as "hath the Lord ordained." This affair is not a mere item of choose and guess. They who are ordained to do should do as is ordained.

On the general proposition of doing off-color things that others do, I have an epigram statement which, I have found, makes a hit. It is: They who are good should not do the things that are questionable, for they who are bad can do those very same things so much better.

Good wishes to you and your magazine.
Jesse R. Hornung,
Portland, Oregon.

REGARDING JIMMIE'S CONTRIBUTIONS

Editor, *Church Management*:

I have just read the Editor's Drawer in the October issue. Here you have seized upon an item overlooked by most, and most important to all. I am glad to see your comment and hope that it will be widely used.

James E. Bell,
Tipton, Missouri.

APPROVES WORLD COUNCIL OF CHURCHES

Toronto—The General Council of the United Church of Canada, at its sessions here, expressed approval of the proposed constitution for the World Council of Churches.

PUBLISHING INTERESTS CONTINUE SEPARATE UNTIL MERGER

Nashville, Tennessee—The publishing interests of the three Methodist communions that expect to be formally united at Kansas City at a conference beginning April 26, 1939, will continue as separate units until then, it was decided at a two-day conference here of representatives of the three churches.

COVENANT OR TESTAMENT

Editor, *Church Management*:

There was one thing omitted from that splendid article so it seems to me, that might well have been included: namely, a discussion of the word "testament" and the word "covenant." I am of the opinion that both meanings are in the Greek word, but from the context and the historical association it seems to me that the wording of the revised version is more pregnant with meaning than the authorized version. The revised version says "this is the new covenant in my blood." The authorized version says "this is the new testament in my blood." To me the communion means a renewal of my covenant with God in Christ. It is comforting and edifying to think of the last testament of Jesus, but it is still more comforting and edifying to think of the "cup" as the symbol of the new covenant in the blood of Christ.

I have witnessed the administration of the communion at the General Assembly of my church (Presbyterian U. S. A.) and have also attended other very touching services where the Lord's Supper was administered, it always has more meaning for me if the minister says "this is the new covenant in my blood" rather than "this is the new testament in my blood." I wonder how it strikes you and others. I would like to know.

Glenn L. Sneed,
New Orleans, Louisiana.

Publicity Values

(From page 107)

The public always seems to be receptive toward publicity as the ministers who have created these ideas have discovered. The sad part of the story is that not enough ministers have taken the trouble to create the conservative publicity which would make themselves and their churches, local institutions.

Is there any better day than today to work out that publicity idea you've been mulling over in your mind? Remember the old saying, "Today is the time to act; tomorrow the time to dream."

Why not then, if publicity can attract people to fill those empty seats in your church, take a lesson from those who have filled the seats in their churches, and create an idea that will gather the flock unto you so that you may teach them the ways of the Lord.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us."—John, First Epistle.

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Well directed efforts, suited to the needs of the congregation and the local church program, can now raise money for debts, alterations, new buildings, etc.

There are many evidences of strengthening church morale.

First: Church contributions for 1938 will not fall below those of 1937. This is true, despite the fact that business in 1938 is much under the preceding year. This shows growing church loyalty and strength.

Second: Recent government reports show a business strengthening all along the line. The last quarter of 1938 will show rapid gains in re-employment. This means improved community morale.

Third: Church consultants, such as Henry E. Tralle, report that more churches are building or making extensive alterations than at any time in recent years.

Now is the time to capitalize this situation. Do you need money for capital funds? Ask us for an "analysis chart." It will help you to determine your local financial strength and help us to advise you regarding professional leadership in your financial effort.

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Advertisers' Index

	Page		Page
A		Kendall Pew Phone Company	109
Abingdon Press, The	96	Krogmann, John—Artist	100
All-Church Publicity Association, The	115	Theodor Kundtz Co., The	100
American Sunday School Union	102	L	
Arrow Letter Service	96	Lake Erie Press	Third Cover
Ashtabula Sign Company	85	J. & R. Lamb Studios	102
Augsburg Publishing House	98	M	
Austin Organs, Inc.	115	Maas Organ Co., Ltd.	111
B		Macmillan Company	90, 91, 95
Bible Poster Stamp Co.	115	C. M. Malz (Windowphanie Co.)	Third Cover
Biglow-Main-Excell Co.	81	David Marr Company, The	101
Broadman Press	103	McCarthy & Simon, Inc.	115
C		McShane Bell Foundry Co.	105
Central University	99	Meneely Bell Co.	109
Chicago Theological Seminary	96	Ministers Life & Casualty Union	105
Church Management Institute	113	Mogull Bros., Inc.	107
Church World Press, Inc.	116	E. R. Moore Co.	100
W. L. Clark Co., Inc.	111	N	
Classified	114	National Academic Cap & Gown Co.	111
Clerical Tailoring Co.	109	National Pictures Service, Inc.	99
Cokesbury Press	93	National Religious Press	97
Collegiate Cap & Gown Co.	115	Nichols & Co.	102
David C. Cook Publishing Co.	Back Cover	P	
Cotrell & Leonard	Third Cover	Pittsburgh Typewriter & Supply Co.	Third Cover
Cox Sons & Vining	101	R	
D		J. P. Redington & Co.	105, 115
J. C. Deagan, Inc.	86	Fleming H. Revell Co.	63
DeLong Furniture Co.	111	W. R. Rings (Tract Secretary)	Third Cover
DeMoulin Bros. & Co.	100, 107	Rodeheaver Hall-Mack Co.	86, 99
T. S. Denison & Co.	87	Geo. F. Rosche & Co.	87
William H. Dietz	111	Royal Metal Mfg. Co.	83
Dry Hotels	101	S	
E		Schulte's Book Store	102
Eastern Manufacturing Co.	107	Charles Scribner's Sons	95
Eldridge Entertainment House, Inc.	87	Seelie Art Glass Co.	66
F		Standard School Equipment Co.	65
Flanagan & Biedenweg	115	Stelz Company, The	102
Fortuny's, Publishers	100	Stockton Press	85
G		Sundt Engineering Co.	100
Carroll Good, Inc.	88	Charles Svoboda	113
Goodenough & Woglom Co.	85, Second Cover	T	
Gospel Trumpet Co.	111	Thomas Communion Service Co.	115
H		Henry E. Tralle, Dr.	82
J. M. Hall, Inc.	113	U	
Hall Organ Co., The	109	United States Bronze Sign Co.	Third Cover
Hammond Instrument Co.	66	University of Chicago Press	89
Hammond Publishing Co.	107	V	
Harper & Brothers	90	Vari-Color Duplicator Co.	109
Home Novelties Co.	84	W	
Hope Publishing Co.	97	C. E. Ward Company, The	102
I		Westminster Press	65, 86
Ideal Pictures Corporation	107	West Nottingham Academy	100
Individual Communion Service Co.	113	Wicks Organ Company	98
International Bronze Tablet Co.	105	Willett, Clark & Co.	109
J		Willsie, Paul A.	101
Jones, The Holly Wreath Man	87	Winters Specialty Co., H. E.	103
K		Woolverton Printing Co.	87
Henry Keck (Stained Glass Studio)	113		
Keltner Mfg. Company	102		

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WORLD'S A UNITY AND MUST ACT LIKE ONE

By R. A. McGowan

Hitler is a mad man; he is more interested in the Sudeten mountains and Sudeten forts than in the Sudeten people; and Hitler wouldn't have come to power in Germany if the French had treated Bruening right and Germany right. All that is true. Beyond is this further fact. This is one world; in this one world Europe, a lesser unity, is going down hill; the unity of neither Europe nor the world is recognized or organized; and the festering of every one of the worst spots in a morally diseased world and morally diseased Europe is therefore coming to an inevitable and poisonous and putrescent head. War is the poison boiling forth from the diseased and broken body of twentieth-century humanity.

Denying Unity of World

And here we Americans sit, glad that two great oceans bound us and still gladder that in spite of our depression we are somehow able to get along. There is nothing wrong in that. What is flatly wrong is that all these years since 1919 our main policy has been to keep on denying the unity of the world, our partnership in that unity and our responsibility with the rest of the world to make it try to live and act as a unified world.

Talk about mad men. Those men who killed the League back in 1919 by keeping us out of it were far worse, and were cold-blooded about it. For bad as the League was, it was at least the effort of a tragic and unjust world to put itself in such a governmental position that it might conceivably become better.

This pagan world that has swiftly increased its productivity so stupendously and quickly narrowed the distances between countries so drastically in our own life-time seems ready to crack. There is the paganism itself to meet. There is the difficulty of the problems involved in deciding how to handle our huge productivity even if we weren't pagans and wanted to do right. There is the enormous difficulty also of the problems involved in organizing this narrowing world, even if we weren't pagans at all.

Death Blow of Paganism

That is, the paganism and the new economic and governmental problems which the productivity and the narrowing world create work against us in our race against time. We would have a hard enough job to do right quickly enough, even if we wanted to do right. But we haven't wanted to do right. And the paganism and the pagan hand-

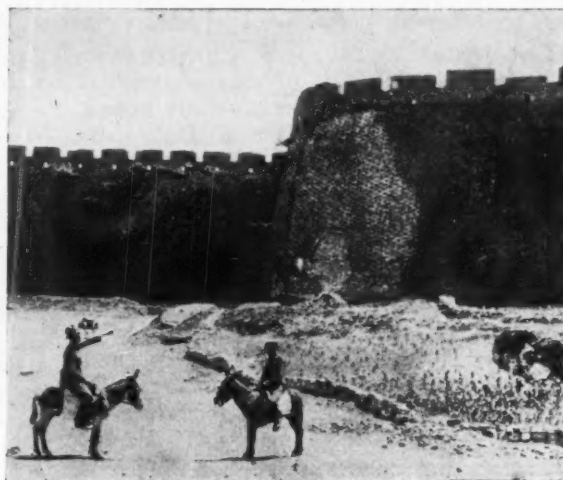
ling of the world's new wealth and new ease of communication may give us almost our death-blow.

Hitler, himself, if from that border country of Germans and Slavs in East Europe which emerged into history as a field of conflict and has been intermittently such ever since. But if it weren't Hitler and weren't the Sudetens,

it would be something else. When a community doesn't act as a community and isn't organized as a community, there's bound to be feuding somewhere in it; and that is as true of the community of nations as it is of the community of the United States or of a community living in two neighboring hollows in the hills.

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Scene in the Holy Land

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Editorials

(From page 67)

of his congregation when the fifty-second Sunday came around. He was not released because of his social liberalism but because he had no sense. If he had had he would have gone at his social preaching in another way.

Then here is a man who made an issue over the right of the C. I. O. to hold meetings in his church. When the request was made the board advised him that a policy, for years, barred out of the church building outside organizations. Probably the policy was wrong. We might even grant that it had been made, in particular, to keep labor disputes out of the church. We don't endorse the policy. But this man immediately made an issue of the matter. He demanded the use of the building or insisted he would present his resignation. The congregation permitted him to hand in the resignation. We would have voted with the congregation in the matter. When any minister ignores educational methods of procedure to this extent he is hardly qualified to hold the position of church leadership.

Most of these instances reveal a minister who has forgotten the educational processes and is seeking to reform the world in twenty-four hours. He needs to pray for patience and read Dale Carnegie for advice on leadership.

Our observation is that most congregations are long suffering and kind. It is hard to deal with a minister who is suffering from a persecution complex. But the well-poised idealist need have nothing to fear in the average church. It requires a lot of religion on the part of the congregation to endure what some must. Perhaps if our preachers realized that, in their noblest function, they are "teachers" seeking to lead men to the truth,

rather than "challengers" endeavoring to make their congregations mad we would hear less of the persecuted pastor.

A Liberal Catholic

I LIKE Professor Walter Horton's definition of a liberal Catholic as, in his volume, *Contemporary Continental Theology*, he places himself in that fold. He says:

"As a believer in the need of a transformed, reinvigorated liberal Protestantism, I am therefore led to declare myself a liberal Catholic. This does not mean, of course, that I propose to leave the Protestant fold. The form of Catholicism to which I adhere is what John Frederick Oberlin and Archbishop Soderbloom have called 'Evangelic Catholicism.' It is consistent with a large appreciation of the continuing mission of the Protestant churches (as a corrective to traditionalism and pride of Catholic churches) and a special love of the most Protestant bodies, the Society of Friends. While I cannot declare myself a follower of Barth's new Protestant Orthodoxy, I am far from regarding it as a mere reversion to dogmatism, and hope that all our thinking may increasingly be seasoned with his 'spice'."

Not alone is this point of view interesting but it appeals to us as a logical conclusion of one who is in close touch with the changing theologies of the world. Theology is being remade in our age. Changes in political and social concepts inevitably have their reaction in theological thinking. We believe that this paragraph by Professor Horton is prophetic. It indicates the direction that American thinking will take. America is not going to the pessimistic low levels of Barth, Heim or other German thinkers, but our noisy liberalism has passed. A new day of consecrated reconstruction is at hand.

It is a good omen.

Religion Serving the Crown

WE listened to a missionary address a few days ago in which the speaker confused modern civilization with religion. He pointed out that where the Christian missionary went there soon followed the bath tub, the automobile and other products of western civilization. He might have added the liquor store to the list but he did not. That this confusion between commerce and religion is not a new thing we attach an item clipped from *The Christian World* of London, England, of the issue of June 14, 1888.

"We heard, with some amazement, Dr. Sutherland at Exeter Hall on Tuesday advocating foreign missions, on the ground that they prepared the way for a peaceful and cheap annexation of the lands of barbarous peoples. We got hold of Fiji, said the enthusiastic orator, without paying the natives a shilling for their land, because the missionaries had been at work there before the trader came. Mr. Eugene Stock, taking up the same line of argument, rejoiced in the fact that although we had had to fight sharply in New Zealand, the missionaries had greatly facilitated the work of transferring native lands to Europeans without payment. To all this talk the good, simple people listened with open-eyed admiration, and clapped their hands, without a doubt apparently as to the morality of these transactions."

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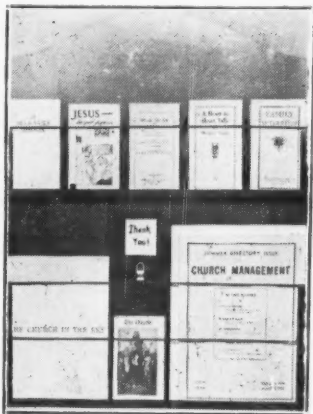
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